

AHMADIYYA BULLETIN

July Aug 2023

Wafa Zahoor 1402

JALSA SALANA UK 2023



PROGRESS OF THE AHMADIYYA MUSLIM COMMUNITY

217,168 NEW CONVERTS
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2022/2023

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2023



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GHANA





PROGRESS OF
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2023



124

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LANGUAGES





PROGRESS OF
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2023



185

NEW MOSQUES





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2023



329

NEW JAMA'ATS

TOP 3
1. CONGO KINSHASA
2. TANZANIA
3. CONGO, BRAZZAVILLE





PROGRESS OF
ISLAM AHMADIYYAT
2023



76

TRANSLATIONS OF THE HOLY QURAN





PROGRESS OF
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2023



9,956,000

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ACROSS THE WORLD REACHING 1,590,000
PEOPLE







6. Jalsa Salana UK 2023:
Guidance and Advice



9. Leaving Allah
leads to Satan's grasp

13. Hazrat Khalifatul Masih V^(aba) urges Ahmadi women to emulate Prophet Muhammad's^(sa) female companions – Lajna address at Jalsa Salana UK 2023

16. 57th Jalsa Salana UK concludes with an inspirational Address by Hazrat Mirza Masroor Ahmad^(aba)

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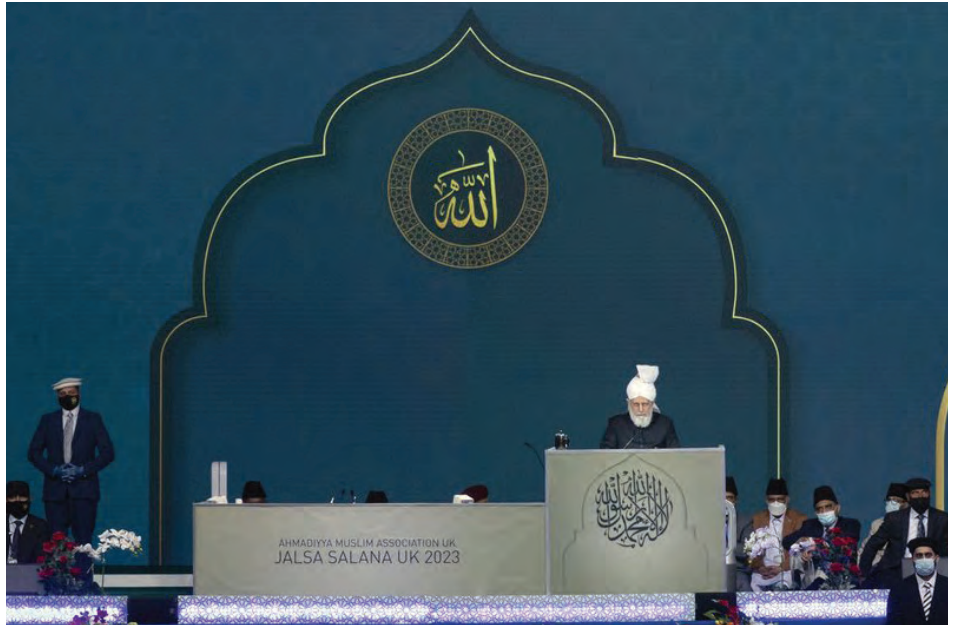
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Blood pressure and its importance



اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

The Holy Qur'an

1. In the name of Allah, the Gracious, the Merciful.
2. When the sun is wrapped up,
3. And when the stars are obscured,
4. And when the mountains are made to move,
5. And when the she-camels, ten-month pregnant, are abandoned,
6. And when the beasts are gathered together,
7. And when the seas are made to flow forth one into the other,
8. And when people are brought together,
9. And when the girl-child buried alive is questioned about,
10. 'For what crime was she killed?'
11. And when books are spread abroad.
12. And when the heaven is laid bare,
13. And when the Fire is caused to blaze up,
14. And when the Garden is brought nigh,
15. Then every soul will know what it has brought forward.

Chapter 81 At – Takwir Verses 1 -15

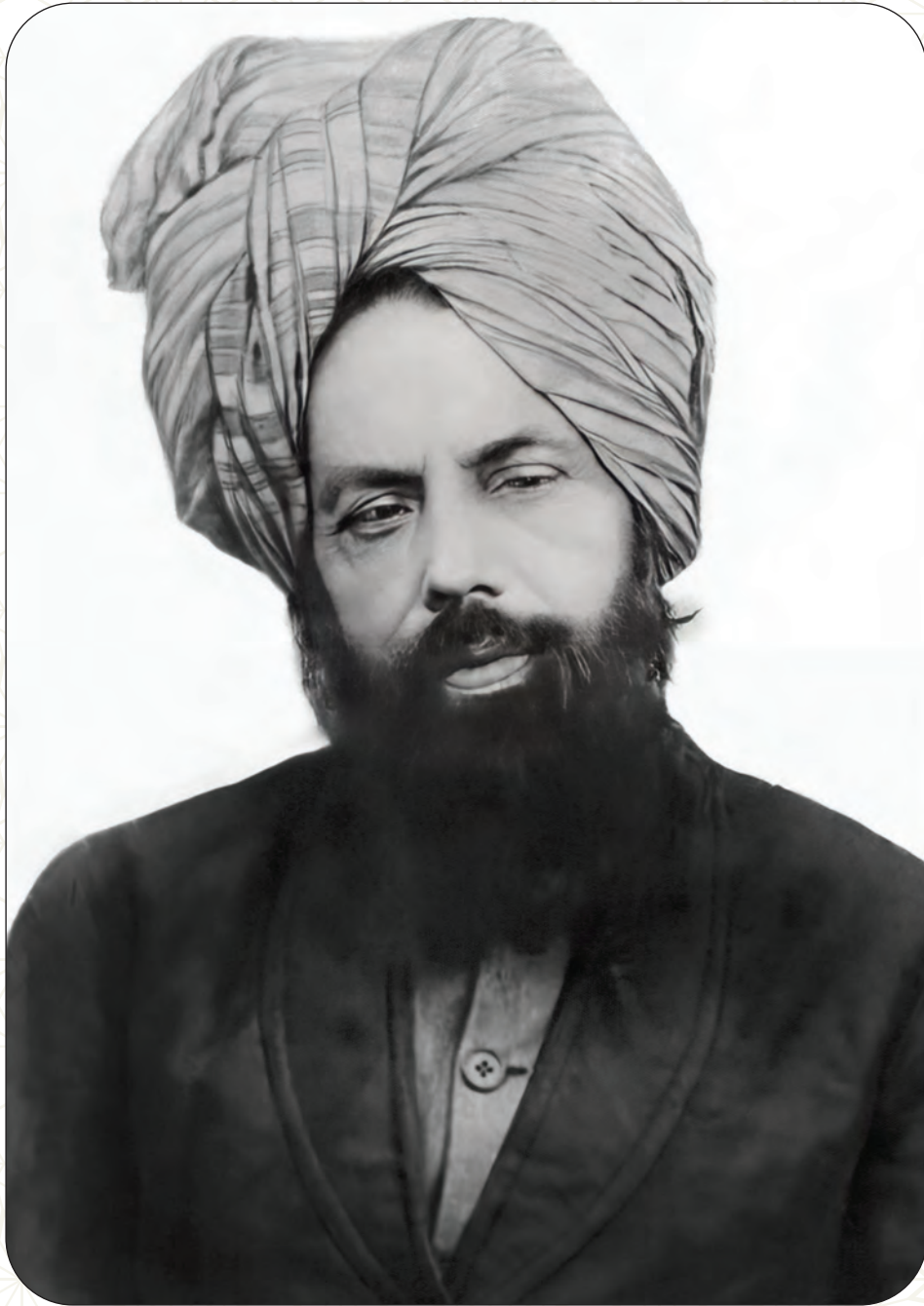
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ﴿١﴾
 اِذَا الشَّمْسُ كُوِّرَتْ ﴿٢﴾
 وَاِذَا النُّجُومُ انْكَدَرَتْ ﴿٣﴾
 وَاِذَا الْجِبَالُ سُيِّرَتْ ﴿٤﴾
 وَاِذَا الْعِشَارُ عُطِّلَتْ ﴿٥﴾
 وَاِذَا الْوُحُوْشُ حُوِّشَتْ ﴿٦﴾
 وَاِذَا الْبِحَارُ سُجِّرَتْ ﴿٧﴾
 وَاِذَا النُّفُوسُ زُوِّجَتْ ﴿٨﴾
 وَاِذَا النُّفُوسُ سُئِلَتْ ﴿٩﴾
 بِاَيِّ دَنْبٍ قُتِلَتْ ﴿١٠﴾
 وَاِذَا الصُّحُفُ نُشِرَتْ ﴿١١﴾
 وَاِذَا السَّمَاءُ كُشِطَتْ ﴿١٢﴾
 وَاِذَا الْجَحِيْمُ سُعِّرَتْ ﴿١٣﴾
 وَاِذَا الْجَنَّةُ اُزْلِفَتْ ﴿١٤﴾
 عَلِمَتْ نَفْسٌ مَّا اَحْضَرَتْ ﴿١٥﴾

Hadith

Narrated Abu Huraira:

A man came to the Prophet. The Prophet (ﷺ) sent a messenger to his wives (to bring something for that man to eat) but they said that they had nothing except water. Then Allah's Messenger (ﷺ) said, "Who will take this (person) or entertain him as a guest?" An Ansar man said, "I." So he took him to his wife and said to her, "Entertain generously the guest of Allah's Messenger (ﷺ)." She said, "We have got nothing except the meals of my children." He said, "Prepare your meal, light your lamp and let your children sleep if they ask for supper." So she prepared her meal, lighted her lamp and made her children sleep, and then stood up pretending to mend her lamp, but she put it off. Then both of them pretended to be eating, but they really went to bed hungry. In the morning the Ansari went to Allah's Messenger (ﷺ) who said, "Tonight Allah laughed or wondered at your action." Then Allah revealed: "But give them (emigrants) preference over themselves even though they were in need of that And whosoever is saved from the covetousness Such are they who will be successful." (59.9)

حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ، عَنْ
 فُضَيْلِ بْنِ غَزْوَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ
 رَجُلًا أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَبَعَثَ إِلَى
 نِسَائِهِ، فَقُلْنَ: مَا مَعَنَا إِلَّا الْبَاءُ، فَقَالَ رَسُولُ اللَّهِ صَلَّى
 اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ يَضُمُّ، أَوْ يُضِيفُ، هَذَا؟ فَقَالَ رَجُلٌ
 مِنَ الْأَنْصَارِ: أَنَا. فَأَنْطَلَقَ بِهِ إِلَى امْرَأَتِهِ فَقَالَ: أَكْرَمِي
 ضَيْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَتْ: مَا
 عِنْدَنَا إِلَّا قَوْتُ لِلصَّبْيَانِ، فَقَالَ: هَيِّسِي طَعَامَكَ،
 وَأُصْلِحِي سِرَاجَكَ، وَنَوِّمِي صَبْيَانَكَ إِذَا أَرَادُوا عَشَاءً،
 فَهَيَّاتِ طَعَامَهَا، وَأُصْلَحَتِ سِرَاجُهَا، وَنَوِمَتِ صَبْيَانُهَا،
 ثُمَّ قَامَتْ كَأَنَّهُا تُصْلِحُ سِرَاجَهَا فَأُطْفِئَتْ، وَجَعَلَ يُرِيَانَهُ
 أَنَّهُمَا يَأْكُلَانِ، وَبَاتَا طَوِيلَيْنِ، فَلَمَّا أَصْبَحَ غَدَا إِلَى رَسُولِ
 اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
 لَقَدْ ضَحِكَ اللَّهُ، أَوْ عَجِبَ، مِنْ فَعَالِكَبَا، وَأَنْزَلَ اللَّهُ: {
 وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ
 شَحًّا نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ}.



Extract from the Writings of the Promised Messiah

All sincere souls who have entered the fold of this humble one should know that the purpose of pledging allegiance is to dampen the worldly ardour, so that the heart is engulfed in the love of the Bountiful God and of the Holy Prophet(sa), and to develop such a state of detachment that the Final Journey does not seem an unwelcome prospect. But in order to achieve this, it is necessary to stay in my company and to spend a portion of one's life in this cause, so that—if God Almighty so wills—through witnessing some definite signs, weakness, infirmity and tardiness may be overcome and perfect faith may be born, resulting in fervour and passionate ardour. One should always strive to achieve this goal and pray that God may grant this opportunity. Until this happens, it is essential to meet me now and then. Bai'at is devoid of all blessings and is a mere formality if one does not care to meet me. Since—due to physical inability, lack of resources, and long distances—it is not possible for everyone to stay in my company or to visit me a few times every year, and most hearts are not yet endowed with such ardent desire that they should bear the greatest troubles and hardships for the meeting, it seems appropriate, therefore, that three days of every year should be fixed for a gathering in which all my devoted followers should—God willing—be present, with the condition of health, time and absence of strong impediments.

Editorial

BY USMAN SHAHZAD BUTT



For every Ahmadi Muslim in the UK, the months of July and August hold great significance as we eagerly anticipate the arrival of Jalsa Salana. Our experience of Jalsa Salana evolves over our lifetime. As children, we eagerly anticipate it as a fun day out, a chance to meet numerous people. In adulthood, our perspective shifts towards finding purpose in serving the guests of the Promised Messiah^(as). Some attend to deepen their spirituality and bask in the presence of our beloved Khalifa.

Regardless of the motive, the blessings associated with this gathering are immense, considering that Jalsa's foundation was laid by the Promised Messiah^(as) himself.

With regards to the objectives of Jalsa, the Promised Messiah^(as) states:

“The primary purpose of this Convention is to enable every sincere individual to personally experience religious benefits; They may enhance their knowledge and – due to their being blessed and enabled by Allah, The Exalted – their perception [of Allah] may progress.

Among its secondary benefits is that this congregational meeting together will promote mutual introduction among all brothers, and it will strengthen the fraternal ties within this Community..”

(Ishtihar 7 Dec. 1892, Majmoo'ah Ishtiharat Vol. I, Page 340)

In this month's edition, we are placing our focus on Jalsa Salana 2023, with a particular emphasis on the faith-inspiring addresses delivered by our beloved Huzoor, Hazrat Mirza Masroor Ahmad^(aba). The way Huzoor^(aba) dissects a topic and presents the profound and beautiful teachings of Islam is truly remarkable, as it accommodates individuals of all intellectual backgrounds.

In the present climate, the world is in need of the true and pristine teachings of Islam more than ever before. Thus, we urge our readers to derive utmost benefit from this invaluable guidance and help propagate the message of Islam so we can establish true peace and justice in our world today.

Jalsa Salana UK 2023: Guidance and Advice

FRIDAY SERMON DELIVERED BY HAZRAT MIRZA MASROOR AHMAD^(aba) 28/07/2023



‘Establishing the True Spirit of Jalsa’

After reciting Tashahhud, Ta’awwuz, and Surah al-Fatihah, His Holiness, Hazrat Mirza Masroor Ahmad^(aba) said that by the grace of Allah, today the Jalsa Salana (Annual Convention) UK is starting.

His Holiness^(aba) said that now, about four decades have passed of the Caliph being present at this convention in the UK. In the beginning, because of the vast organisation of the event, there was much to be taught to the local members, and so, the Fourth Caliph^(th) gave personal attention to teaching members about the organisation of Jalsa. The first full Jalsa in the presence of the Fourth Caliph^(th) was in 1985 and had an attendance of about 5,000. At that time, the organisers were worried as to how they would cater to such a large number. However now, that is the attendance just at the Khuddam or Lajna Ijtemas (gatherings) that are held every year.

His Holiness^(aba) said that this year, since the full fledged Jalsa at its complete scale is being held once again after a gap of a few years, the organisers are once again worried, especially in light of the more than 40,000 attendance that is expected. However, the workers of Jalsa, young and old, are now so experienced that they can carry out their duties in an excellent manner.

All Experience and Ability is Gained Through the Blessings of Allah

His Holiness^(aba) said that last week he conducted an inspection of all the various duties, and found everyone to be very confident and knowledgeable about their department, which helped do away with many of the prior fears that the organisers had. Any remaining worries of the organisers will surely be done away with, God-willing. However, this is conditional upon us always turning our attention towards reaping the blessings of Allah the Almighty. We do not attain experience due to our own capabilities, rather we do so only due to the blessings of Allah the Almighty.

His Holiness^(aba) said that in the previous sermon he briefly outlined

that all the workers of Jalsa should carry out their work with effort, prayers to Allah the Almighty and whilst exhibiting the highest standards of morals. It is then that Allah the Almighty will bestow His blessings in the work that is done. Everyone should remember that they have volunteered their services for the sake of the guests of the Promised Messiah^(as) and have gathered solely for the sake of faith. Hence, it is this very passion with which they have volunteered that they should carry out their work for the duration of their duties. At the same time, the workers should not forget that they must worship Allah the Almighty as well and maintain their prayers.

His Holiness^(aba) said that one should not think that they have done their job simply by carrying out their duty, rather they must ensure to uphold and maintain their worship and prayers.

His Holiness^(aba) said that he would also like to highlight some points for the attendees of Jalsa. This guidance should not just be simply something said and heard, but these things should all be implemented as well.

This Convention is Not Like any Worldly Gathering

His Holiness^(aba) said that firstly, all the attendees should remember the statement of the Promised Messiah^(as) that this is not like any worldly gathering. Rather, attending this Jalsa has a purpose; that purpose is to improve our spiritual, intellectual and moral states. It is to establish love for God and His Messenger^{sa}. When this is the focus, then one will not be drawn to worldly matters. Subsequently, if there do end up being any organisational shortcomings, they will be easily overlooked and one will remain unaffected, because their purpose is to improve their spiritual and moral states, which can be achieved through the various speeches delivered at the Jalsa. Hence, every attendee should ensure that rather than roaming about, they should attend the complete proceedings of the Jalsa.

His Holiness^(aba) said that similarly, the time in-between sessions should also be used wisely. Of course that time is for eating, offering prayers and meeting with friends, however even then, time should not be wasted simply by shopping in the bazar. Instead, attendees should take advantage of things such as the bookstall, or various



exhibitions such as those set-up by Makhzan-e-Tasaweer, the Review of Religions, the Tabligh Department, or the Archives Department.

Primary Focus of Attending the Jalsa

His Holiness^(aba) said that when the primary focus of attending this Jalsa is to improve one's spirituality and morality, then this will naturally increase mutual ties of love. If there are any weaknesses in the organisation, then they will be easily overlooked. Such a beautiful atmosphere will be established that is truly reflective of true believers. Conversely, if attendees start searching for faults and things to complain of, then certainly in such a vast and temporary operation, they will surely find some sort of faults, but then this will create an atmosphere that contradicts the true purpose of this Jalsa.

His Holiness^(aba) said that for example, every effort is always made to ensure that the right quantities of food are prepared for the guests. However, it is possible that there could be a time when there is a discrepancy in that estimation. If this occurs, then the guests should wholeheartedly accept the apologies of the organisers.

His Holiness^(aba) said that the Promised Messiah^(as) has set an example for us as to what should be done under such circumstances. Once, while on a journey, the Promised Messiah^(as) was busy in his work, and did not eat dinner until all the other guests were being served. The organisers put down the food and later picked it up, not realising that because he was busy in his work, the Promised Messiah^(as) had not yet eaten. Later, when the Promised Messiah^(as) asked if there was any food, the organisers became extremely worried, because after all the guests and then later the workers had eaten, there was no food left. It was also late, so nothing could be ordered from the market. The workers were extremely worried and were trying to figure out what could be cooked at that time for the Promised Messiah^(as). However, the Promised Messiah^(as) stopped them, and said that there must be some leftover pieces of flatbread and that those would suffice.

His Holiness^(aba) said that had the Promised Messiah^(as) asked for food to be cooked, the workers said they would happily have obliged. However, the Promised Messiah^(as) was mindful of them and said

that there was no need to worry. Hence, this was the example which he established and which we must adopt. If some attendees of the Jalsa are not able to eat in time, they should not create a fuss, rather they should be content with whatever they receive. Similarly, the Promised Messiah^(as) also taught that no food should ever go to waste, as he ate whatever pieces of flatbread were leftover.

His Holiness^(aba) said that it should always be remembered that the people working in various departments are not professionals in those departments, rather they are volunteers. Hence, their efforts should always be appreciated.

The Importance of Exhibiting a High Standard of Morals

His Holiness^(aba) said that without morals, there is nothing. In order to establish the right environment during Jalsa, it cannot be that only the workers exhibit good morals, rather all the attendees must exhibit the highest standards of morals as well. Similarly, as is stated in a saying of the Holy Prophet^(sa), smiling is charity, and this should always be kept in mind as well.

His Holiness^(aba) said that with regards to exhibiting high morals during Jalsa, the Promised Messiah^(as) said that one's faith cannot be complete until they give precedence to the comfort of their brother over their own comfort. The Promised Messiah^(as) said that if a person who is in good health was sleeping on a bed and another was sleeping on the ground, and the one on the bed did not give up his bed for the person on the ground, then it would be a great pity. Similarly, if someone were to speak harshly, then one should remain patient and weep in prayer for that person. These are just some of the basic morals which should always be exhibited, and should be implemented especially during the days of Jalsa. It is this very mentality that can bring about a pristine society.

His Holiness^(aba) fulfilling the rights of others is not an easy task. Hence, everyone should always be of the mindset that they must give priority to others and their rights before their own, and do so with the intention of attaining the pleasure of Allah. Such a mentality can bring about a peaceful and loving society. A society where it is pitiful for one to respond to harshness with harshness and instead they pray earnestly for the one who spoke harshly to them would be



an extraordinary society indeed.

His Holiness^(aba) said that if these matters are focused on during the three days of Jalsa, then the true purpose of gathering at this convention will be achieved. Sometimes, people lose their tempers, both from the attendees and some workers. However, if people cannot keep control over their emotions then they should not attend or volunteer. Sometimes, when space is full and guests are directed elsewhere, they become enraged and think that this will dampen their plans of attending the Jalsa, whereas the workers have no other choice but to redirect them to another area. If people are so keen then they should arrive on time. Similarly, the volunteers should not become easily angered either.

His Holiness^(aba) prayed that not even a single example of harsh treatment comes about, and that no worker is tested in this regard. His Holiness^(aba) prayed that these days should not be limited to merely singing poems and expressing love, but the training received in these three days should be such that truly establishes love and harmony throughout all of society.

His Holiness^(aba) said that guests should not have great expectations of ease and luxury. Sometimes, those who do not have family members nearby and their stay is organised by the Jalsa organisation, however they make such demands that are difficult to meet. Generally, people are very understanding in this regard. For example, His Holiness^(aba) said that there was a family he met a few days ago who, only upon his asking and not in a form of complaint, told him that though they had informed the administration well ahead of time regarding their arrival and stay, there was some miscommunication due to which their accommodation was not arranged. Instead of creating a fuss, they made their own arrangements with a relative, despite their relative's home being small and they would have to sleep on mattresses on the ground, however they were happy to do so. Hence, the hosts should do their utmost to cater to the guests, and the guests should do their utmost to remain content and bear small difficulties for the sake of Allah's pleasure.

Establishing an Atmosphere of Love and Harmony

His Holiness^(aba) said that the Holy Prophet^(sa) taught that in order to establish an atmosphere of peace and harmony, one should feed the needy and convey greetings of peace to all, whether one knows them or not. So much of the strife in the world is due to shortages or

cost of food and basic necessities, and if this principle of the Holy Prophet^(sa) was kept in mind then it would be a huge proponent of establishing peace. Furthermore, conveying greetings of peace and establishing it as the norm naturally evokes positive thoughts and sentiments for each other. Hence, that same environment should be established at Jalsa, and then subsequently reflected in society. In fact this is also a means of doing away with enmity and grudges.

General Guidelines for Jalsa

His Holiness^(aba) said that there are some general matters pertaining to Jalsa which everyone should keep in mind. Everyone should listen to the Jalsa proceedings quietly and attentively. It should not be that only select speeches are listened to and others are ignored. Then, there should be special attention during the days of Jalsa towards remaining occupied in the remembrance of Allah and sending salutations upon the Holy Prophet^(sa) though durood sharif. Especially since we are passing through the month of Muharram and it is the 10th of Muharram today, there should be an emphasis on reciting durood sharif with the prayer that God continues to exalt the station and rank of the Holy Prophet^(sa), continues to make his message prevail, and save this ummah from destruction. It was on this day, that in the name of the honour of the Holy Prophet^(sa), the family of the Holy Prophet^(sa) was martyred. Today, the true spiritual family of the Holy Prophet^(sa) is being persecuted and this is perpetrated by those who claim to do so in the name of the Holy Prophet^(sa). However, what they do not realise the profound love which the Promised Messiah^(as) had for the Holy Prophet^(sa), a love which was even attested to by the angels, and everything he was bestowed by God was due to his love and devotion to the Holy Prophet^(sa).

His Holiness^(aba) prayed that may those blessings promised to the Holy Prophet^(sa) spread throughout the world swiftly.

His Holiness^(aba) said that it should also be inculcated within the children that they should listen to the proceedings of Jalsa with great attention. Similarly, every attendee of the Jalsa should remain aware of their surroundings from the standpoint of security.

His Holiness^(aba) prayed that may all the attendees benefit from the Jalsa in the best way, safeguard everyone from all evil, and that may Allah continue to shower His blessings upon everyone.

Adapted from an original article at alislam.org



Leaving Allah leads to Satan's grasp

HUZOOR^(aba) EMPHASISES TAQWA AT JALSA SALANA UK'S INAUGURAL ADDRESS

At approximately 4:30pm on Friday 28 July 2023, Hazrat Khalifatul Masih V^(aba) hoisted the *Liwa-e-Ahmadiyyat* and then made his way to the main Jalsa Salana UK for the inaugural session of Jalsa Salana UK 2023.

After arriving on the stage, Hazrat Amirul Momineen^{aa} invited Feroz Alam Sahib to recite a portion of the Holy Quran: Surah an-Nur, Ch.24:V.52-57, followed by its Urdu translation. Syed Ashiq Hussain Sahib then presented a Persian poem written by the Promised Messiah^(as) followed by its Urdu translation, composed by Hazrat Mir Muhammad Ismael^{ra}. Murtaza Mannan Sahib then presented an Urdu poem written by the Promised Messiah^(as).

Hazrat Khalifatul Masih V^{aa} then delivered his address for the inaugural session. After reciting *tashahhud*, *ta'wwuz* and Surah al-Fatihah, Huzaifa^{aa} said the Promised Messiah^(as) explained that a grand purpose of Jalsa Salana is that the attendees are able to attain *taqwa* and righteousness, after which they will attain closeness to Allah, traverse His path, and ultimately be diligent in His worship. The Promised Messiah^(as) did not merely tell his Community members to attain *taqwa*; with great fervour and pain, he also showed them the paths of attaining *taqwa* in accordance with the Holy Quran and the Holy Prophet^(sa). The Promised Messiah^(as) would always say that if the root of *taqwa* is present in someone, they have everything.

In one instance, the Promised Messiah^(as) said that for the betterment of the Jamaat, it is essential that they are informed and explained about *taqwa*, as every intelligent person understands that without *taqwa*, Allah cannot be pleased. Allah states:

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ

Verily, Allah is with those who are righteous and those who do good. (Surah an-Nahl, Ch. 16. V.129)

A *muttaqi* is one who fears Allah, always wants His pleasure, and hopes that Allah becomes his Shield and Protector. This is the definition of a *muttaqi* that we should keep in mind. The next stage is

that of a *mohsin*, who brings others to Allah's path as well. Therefore, a believer should be a *muttaqi* and a *mohsin*. By possessing both of these qualities, one is also able to help humanity at large.

A believer should therefore not be content with one stage; rather, they should ponder over how they can enter the ranks of the *mohsinun* and help Allah's creation as well. True righteousness and belief are that one is a *mohsin* as well.

The Promised Messiah^(as) also said that *taqwa* is to stay away from minute evils. One is not a *muttaqi* if they merely stay away from the very basics, such as stealing or looting. Staying away from these ills is not a great feat; rather, true goodness is that one helps Allah's creation and is ready to give his life for the cause of Allah.

The Promised Messiah^(as) said that merely staying away from evil deeds is not goodness in itself unless one also helps and serves Allah's creation. There are many who stay away from sin, but they do not attain any significant spiritual status. An example of true *taqwa* is like cleaning a dish and putting high-quality food inside it. In this way, *taqwa* is like cleaning the dish of *nafs-e-ammara* but cleaning is not enough; the dish then needs to be filled with spiritual nourishment.

The Promised Messiah^(as) spoke of three stages of the soul: *Nafs-e-ammara* (where the soul is under the control of Satan and is at the lowest stage of a spiritual condition), the second stage is *nafs-e-lawwamah*, and the third is *nafs-e-mutmainnah*. The Promised Messiah^(as) said everyone should escape *nafs-e-ammara* and then strive in the path of Allah, after which *nafs-e-lawwamah* starts. In this condition, the soul strives to escape the shackles of Satan and is in constant battle. At times, the soul slips and Satan influences it, and at other times, the soul overcomes Satan. The Promised Messiah^(as) said such a person is in a state of battle and requires the help of Allah. They should always seek Allah's forgiveness and continue to strive for betterment. In the end, Allah enables them to escape *nafs-e-lawwamah* and enter the ultimate stage of *nafs-e-mutmainnah*. In this, they now truly believe in Allah and are sure that



“Allah does indeed exist”. They have complete belief in Allah and are able to carry out deeds that are of the highest standard.

The Promised Messiah^(as) said that the level to which one believes or does not believe in Allah is reflected in one’s actions too. The more they believe in Allah, the better their actions are. If one truly believes in Allah, it cannot be that they commit sin, as this belief cuts the connection between their soul from the self that incites. The Promised Messiah^(as) said that our Jamaat must attain this spiritual condition.

The Promised Messiah^(as) said that the first obligation upon his Community was to attain true belief in Allah. Huzoor^{aa} said that we must reflect deeply on this.

The Promised Messiah^(as) said that Allah always helps the person who possesses *taqwa* and is also a *mohsin*; they also help others. The Promised Messiah^(as) said that he received the following revelation countless times, maybe even 2000 times:

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ

Verily, Allah is with those who are righteous and those who do good. (Surah an-Nahl, Ch. 16. V.129)

Therefore, a person should always reflect on their daily actions and see where they have done well. The Promised Messiah^(as) also said that a believer should never remain in one spiritual condition, they should always be excelling. Huzoor^{aa} said we must all excel in good deeds, it is then that we are fulfilling our pledge.

The Promised Messiah^(as) said that in the Jamaat, there are trivial arguments between each other that then grow out of control. The Promised Messiah^(as) exhorted his Jamaat to make peace between their brethren and to forgive one another. One should never attack the honour of a fellow believer. The Promised Messiah^(as) narrated the story of a king who would write the Holy Quran. A cleric said to the king that you have written a certain verse incorrectly, and so the king drew a circle around the portion that the cleric pointed out. After the cleric left, the king did not change anything and was asked why he had drawn the circle then. The king replied by saying that the cleric was actually wrong but did not want to offend him. Thus, we should not hasten to argue, quarrel, or pick out the faults of our brethren.

The Promised Messiah^(as) said that Allah protects a *muttaqi* from the trials of the world. If Jamaat members had all the ills that others also possessed, then what is the purpose of doing *bai‘at*? We should strive to instil true *taqwa* within ourselves.

The Promised Messiah^(as) said that it is not right to annoy and inflict pain upon fellow believers over trivial matters. Allah does not like such ways. The Holy Prophet^(sa) came to create a revolution, and we should strive to attain such a spiritual level.

The Promised Messiah^(as) said that one should have absolute love and kindness towards their brethren and live a life of goodness and love.

Huzoor^{aa} said that we are gathered at Jalsa Salana to attain these high moral and spiritual standards. If we achieve these standards, then Allah will protect us from the attacks of our enemies.

The Promised Messiah^(as) states:

“True fear of Allah demands that a person examine the degree to which his words and actions accord with one another. A person whose words and actions are at odds with one another should know that they shall incur the wrath of Allah. If one’s heart is impure, it will never find favour in the sight of God no matter how pure one’s words may be; in fact, this arouses the wrath of God. My community ought to realise that they have come to me so that I may sow the seed which transforms them into a fruitful tree. So, everyone ought to examine themselves to become cognisant of their inner and outward state. If, God-forbid, the hearts of my followers are not in harmony with their words, they shall not be met with a blessed end. Allah the Exalted does not care for a community with hollow hearts who make empty claims, for He is Self-Sufficient. The victory at Badr had already been prophesied and there was every reason to believe that the Muslims would triumph. But the Holy Prophet, peace and blessings of Allah be upon him, continued to weep and pray to his Lord. Hazrat Abu Bakr Siddiq^(ra) inquired as to the need for such fervent supplication when victory had already been promised. The Holy Prophet, peace and blessings of Allah be upon him, said, ‘God is Self-Sufficient.’ That is to say, perhaps hidden conditions lay beneath the surface of this divine promise.” (Malfuzat, Vol. 1, p. 10)

Huzoor^{aa} said that it is essential we develop the fear of Allah within ourselves and for this *taqwa* is essential. But how can one know they have Allah’s fear? The Promised Messiah^(as) answered this by saying that one should see whether their deeds and actions tally with one another. If they do not, then one has not attained *taqwa*. The Promised Messiah^(as) said that his Jamaat should know that they have come to him so that the seed of a fruitful tree could be sown within them. However, if Jamaat members were in a condition where their words and deeds contradict one another, then we should remember that Allah is al-Ghani; He does not care. Prior to the Battle of Badr, Allah gave promises of victory to the Prophet^(sa) but he continued



to pray because Allah is *al-Ghani* and it could be that there were hidden conditions in the promises He had made.

Huzoor^{aa} said that Divine promises to the Jamaat would be fulfilled when Jamaat members have such a spiritual state that their words and deeds coincide.

Allah also says that whoever fears Allah, then Allah creates a way out of them from every difficulty and provides for them.

The Promised Messiah^(as) said:

“We should always appraise the degree to which we have progressed in righteousness and piety. The criterion for this is the Quran. From among the hallmarks of the righteous, one sign manifested by Allah the Exalted in favour of a pious one is that He frees them from the unpleasant things of this world and Himself becomes the Guardian of their affairs. Allah the Exalted states:

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ

“And he who fears Allah — He will make for him a way out, and will provide for him from where he expects not.” (Surah at-Talaq, Ch.65: V.3-4)

“Allah the Exalted delivers a person who fears Him from any affliction that may befall him, and grants him provision from where he expects not. In other words, one sign of a righteous person is that Allah the Exalted does not enslave him to the recourse of immoral ways and means. For example, a shopkeeper believes that his business cannot operate without the support of falsehood; for this reason he does not refrain from deception and expresses the need for speaking lies. However, this so-called need is completely unjustified. God Almighty becomes the Protector of a righteous person and saves him from such instances as would compel them to speak untruths. Remember, when a person abandons Allah the Exalted, God forsakes such a person as well. Moreover, when the Merciful God leaves a person, Satan definitely develops a relationship with such a one.

“Think not that Allah Almighty is weak. Indeed, He is the possessor of immense power. When you put your trust in Him for support in any matter, He shall come to your aid.

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ

And he who puts his trust in Allah — He is sufficient for him. (Surah

at-Talaq, Ch.65; V.4)

“However, those who were first addressed in these verses were people of faith. All of their thoughts revolved around religion and they left their worldly affairs to God. This is why Allah the Exalted reassured them and told them that He was their support. And so, one of the blessings of righteousness is that Allah the Exalted grants security to a pious person from the afflictions that impede upon his religious affairs.”

The Promised Messiah^(as) said that a true *muttaqi* uses their God-given abilities in lawful ways and does not waste those abilities. Allah says that those who are true believers — they fear Allah, pray to him regularly, give charity, believe in His books, etc — are those who are on the right path.

He said:

“None of the faculties endowed by Allah Almighty have been granted to man so that they may be wasted; rather, their discipline and proper use is the true means by which they are nourished and developed. This is why Islam has not taught that the faculties of virility be slaughtered completely or that the eye be gouged out. Instead, it teaches their proper use and the purification of one’s inner self. In this respect, Allah the Exalted states:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ

“Surely, success does come to the believers.” (Surah al-Mu’minun, Ch.23; V. 2)

“Then, after illustrating the life of a righteous person, God Almighty draws a conclusion in the following words:

وَأُولَئِكَ هُمُ الْمُبْلَغُونَ

““And it is they who shall prosper.

“That is to say, those who tread the path of righteousness; those who believe in the unseen; those who establish or set upright their Prayer when it begins to fall as it were; those who give from that which is bestowed to them by God; those who, irrespective of their own thoughts and fancies, believe in all the divine scriptures sent by God, ultimately attain to the level of certainty. It is these very people who are truly guided and who tread a path that goes on to lead a person to success. Therefore, it is such people who are triumphant and who

shall reach their final destination, and who have been delivered from the perils of the journey before them. Hence, from the very outset, Allah the Exalted has given us a teaching of righteousness and bestowed upon us a book, which also provides counsel on how to develop piety. And so, let my community grieve, more than anything else, over whether they possess righteousness or not.” (*Malfuzat*, Vol. 1, pp. 34-35)

Huzoor^{aa} said we should all introspect and see how much we are striving to attain these levels of *taqwa*.

Another trait related to *taqwa* is that they live a simple life, remain humble and remain away from anger which then gives birth to arrogance. The Promised Messiah^(as) exhorted that he did not wish for any of his Jamaat members to look down upon others. Allah truly knows who was high in rank.

No one could attain a respectable condition without *taqwa* and only Allah knew who was great in rank. No family relation, no one's wealth, or knowledge could raise someone in rank, rather, in Allah's eyes the one who was a *muttaqi*, who fulfilled His rights and the rights of His creations and remained humble is the one who is truly high in rank, according to Allah.

One could enter Allah's fort by striving to attain *taqwa*, the Promised Messiah^(as) said. Such a one would be blessed to serve religion as well. The Promised Messiah^(as) said that Jamaat members should look at the condition of other Muslims and learn not to be like them. They stand protecting their religion and never allow a state to overcome them where they would disgrace Islam.

Those Muslims who do not have *taqwa* actually harm the image of Islam in the world and make Islam a religion which people doubt. Huzoor^{aa} said that we have accepted the Promised Messiah^(as) and should look at our own condition. In today's world, we should be extremely careful and protect ourselves from the immorality of society, and with great attention mould ourselves according to Islamic principles. The Promised Messiah^(as) exhorted his Jamaat members not to defame him by acting immorally.

The Promised Messiah^(as) said:

“An individual who exhibits a change in their morals, so that their neighbour may see how they were before and what they have become, manifests a miracle, as it were. This has a deep and lasting impression upon one's neighbour. People raise objections against our community and allege that they can see no improvement in those who have joined us and allege that our followers indulge in falsehood and do not restrain their temper and rage. Are such people not embarrassed that others flock to the community considering it to be exemplary? An obedient son becomes a source of honour for his father. Likewise, a person who swears an oath of allegiance to a divinely appointed one is also like a son. This is why the blessed wives of the Holy Prophet, peace and blessings of Allah be upon him, are known as the Mothers of the Believers. In other words,

the Holy Prophet^(sa) is a father to the Muslim community at large. A biological father brings a child into the world, becoming a cause for worldly life, but a spiritual father takes their child, as it were, into heaven and returns them to the original source from which they sprang (i.e. God). Would you view in a positive light the son who dishonours his father? What if a son were to visit prostitutes, indulge in gambling, consume alcohol, and commit other immoral actions which disgrace his father? I know that there can be no one who would approve of such actions. But nonetheless, when the undutiful son acts in this manner, the voice of the people cannot be silenced. The people will speak with reference to the father and say that the son of so-and-so indulges in such and such wrongdoing. Hence, the undutiful son himself becomes a means of disgrace for his father. Similarly, when an individual joins a religious community and does not remain mindful of its dignity and honour, and acts against its teachings, he is worthy of blame in the sight of God. For such a one does not only ruin themselves but deprives others of the path of blessing and guidance due to their own immoral example. Therefore, insofar as is within your power, seek the assistance of God and endeavour to eliminate your weaknesses with all your strength and resolve. Wherever you fall weak, raise your hands in prayer with sincerity and faith. For hands that are raised with a spirit of humility and meekness as a result of sincerity and faith are never returned empty. I can say from experience that thousands of my prayers have been accepted, and continue to be accepted even now.

“It is an invariable fact that if an individual does not possess within their hearts the fervour of sympathy for mankind, then they are miserly. If I see a path that leads to goodness and benefit, it is my responsibility to loudly proclaim it to the people, irrespective of whether anyone follows it or not.” (*Malfuzat*, Vol. 1, pp. 143-144)

The Promised Messiah^(as) said that his exhortations to the Jamaat came out of a hidden inner passion and pain and that he could not stop. Therefore, Jamaat members should follow these exhortations closely and if they did not want to carry out good deeds, then what was the purpose of entering this Jamaat? He said that he desired apparent revolutions within people so that the enemies could be silenced. The Companions of the Holy Prophet^(sa) changed themselves immensely and by seeing this change others also repented from their ill ways.

Huzoor^{aa} prayed that all Jamaat members become *muttaqi* and also attain the station of *mohsineen*.

Hazrat Amirul Momineen^{aba} said that everyone should continue engaging themselves in prayers during Jalsa, recite a lot of *durood* and also spend a great deal of time in *zikr-e-ilahi*, the remembrance of Allah.

In the end, Hazrat Khalifatul Masih V^{aba} led everyone in silent prayer.

Adpted from an original article at alhakam.org



Hazrat Khalifatul Masih V^(aba) urges Ahmadi women to emulate Prophet Muhammad's^(sa) female companions – Lajna address at Jalsa UK 2023

HADEEQATUL MAHDI, 29 JULY 2023

To commence the formal session, His Holiness^(aba) called Hibbat-ul-Rahman al-Jabi Sahiba to recite a portion of the Holy Quran: Surah al-Hadid, Ch.57: V.21-24. The Urdu translation was read out by Qurranat-ul-Ain Sahiba. An Arabic *qaseedah* written by the Promised Messiah^(as) in praise of the Holy Prophet Muhammad^(sa) was then presented by Baraa Rashad Odeh Sahiba, followed by its Urdu translation by Durr-e-Ajam Ahmad Sahiba. Kashifa Qamar Sahiba then recited an Urdu poem written by Hazrat Musleh-e-Maud^(ra).

His Holiness^(aba) then called Secretary Umur-e-Talibaat to announce the names of those Lajna students who achieved academic excellence.

His Holiness^(aba) then came to the podium to deliver his address. After *tashahhud*, *ta'awwuz* and Surah al-Fatiha. His Holiness^(aba) announced that he had chosen various examples and incidents from the lives of the female companions of the Holy Prophet^(sa), from which the Lajna could attain great examples. His Holiness^(aba) said that these incidents were so numerous in number that it was not possible to narrate them all. These examples show the love these female companions had for Allah, Islam, and the Holy Prophet^(sa) as well as their great examples of sacrifice, charity, and even the upbringing of their children.

His Holiness^(aba) said these women, before Islam, loved the world;

however, after accepting Islam, they sacrificed everything for the love of Allah and His Messenger^(sa). What were the examples of their worship? What was their state?

Hazrat Hamna^(ra) bint Jahash narrated that once the Holy Prophet^(sa) entered the mosque, he saw a rope tied between two pillars. The Prophet^(sa) asked what the purpose of these ropes was. He was informed that Hamna^(ra) Bint Jahash would use these ropes for support when she tired during worship. The Prophet^(sa) said that if she should only worship according to her strength, and if she is tired, she should sit down. The Holy Prophet^(sa) said that one should worship when they are energised, and if they are tired, they should sit down and worship. (*Sunan Abi Dawud*, Kitab at-tatawwu', Bab an-nu'as fi s-salah, Hadith #1312)

From this, we learn that the female companions were eager to worship Allah and that the Holy Prophet^(sa) stressed the importance of worship, but with balance, after which one could also continue worshipping in the future consistently without tiring.

Hazrat Aisha^(ra) was with a woman once, and after seeing her, the Prophet^(sa) asked who she was. Hazrat Aisha^(ra) said that she worshipped all night without sleeping; to this, the Prophet^(sa) said that one should only do what they were capable of doing and that

Allah never tires, but humans do. The Prophet^(sa) also said that the best deeds are those that are performed with consistency.

Hazrat Abdullah bin Abbas^(ra) narrated about her mother, saying that she loved keeping fasts and would fast every Monday and Thursday.

Hazrat Maymuna^(ra) bint Harith narrated that once the Holy Prophet^(sa) was distributing war booty amongst the *muhajirun*. Hazrat Zainab^(ra) bint Jahsh said something, upon which Hazrat Umar^(ra) rebuked her. To this end, the Holy Prophet^(sa) told Hazrat Umar^(ra) to leave them as they were.

These female companions also possessed great love for the Holy Prophet^(sa). Once, Hazrat Musleh-e-Maud^(ra) said that during the Battle of Uhud when word had falsely spread that the Holy Prophet^(sa) had passed away and the Muslim women began running towards the battlefield, amongst them a woman was constantly told that her close relatives had died including her father, husband, etc., during the battle. However, every time she was told this, she would say, "How is the Holy Prophet^(sa)?" In great anguish and pain, she would ask, "What has the Holy Prophet^(sa) done!" Hazrat Musleh-e-Maud^(ra) said that these words of worry were certainly exclaimed by a woman, as no man could utter them. They are uttered when by women when a beloved departs from them, i.e., "What have you done by getting martyred and leaving us alone!" However, once she was told that the Holy Prophet^(sa) was alive, she said, she does not care about anyone else as long as the Holy Prophet^(sa) is alive and well.

Another incident about an elderly lady is that when the Holy Prophet^(sa) returned from the Battle of Uhud, the children and women came out of the city of Medina to welcome him back. The Holy Prophet^(sa)'s camel's reign was held by Hazrat Saad bin Muaz^(ra) who was proudly walking in front. He then met his elderly mother, who had come out of Medina to meet the Holy Prophet^(sa). One of her sons was killed in Uhud. Her eyes had weakened, and she was eagerly trying to find the Holy Prophet^(sa). Hazrat Saad bin Muaz^(ra) thought that if his mother heard about the death of her son, then she would not be able to bear this pain. He thought that the Holy Prophet^(sa) should console her, and so he indicated this to the Holy Prophet^(sa) and said 'O Prophet, here is my mother'. The Holy Prophet^(sa) informed her about the death of her son. In reply, the lady managed to find the direction of the Holy Prophet^(sa) and whilst drawing closer and looking towards his face, she uttered:

"O Prophet^(sa), when I have seen you safe and sound, then know that I have eaten the pain of the death of my son!"

This was the great love and sacrifice the female companions had for the Holy Prophet^(sa). Hazrat Anas^(ra) narrates that Hazrat Umm-e-Sulaim^(ra), an aunt of the Holy Prophet^(sa), would lay a leather skin down for the Holy Prophet^(sa) on which he would sleep. Once, when the Holy Prophet^(sa) was sleeping on it, Hazrat Umm-e-Sulaim^(ra), out of love and reverence for the Holy Prophet^(sa), collected his hair and sweat and mixed it with perfume. Once the Holy Prophet^(sa) asked her what she was doing, to which she replied that she was collecting this for blessings for her children. The Holy Prophet^(sa) replied by saying: "You have acted rightly".

Hazrat Zainab^(ra) Bint Abi Salma said that she went to Hazrat Umme Habiba^(ra)'s house when her father, Hazrat Abu Sufyan^(ra), passed away. Hazrat Umme Habiba^(ra) called for something fragrant and rubbed it on another lady and then herself. She then said that she did not need to do this; however, the Holy Prophet^(sa) said that a woman cannot mourn for more than three days (apart from the death of her husband), and that's why she applied perfume.

Hazrat Fatima^(ra) Bint Qais said that the Prophet^(sa) sent a proposal to her for marriage to Hazrat Usama^(ra) Bin Zaid, his servant. She had heard the Holy Prophet^(sa) say that whoever loved the Prophet^(sa) should also love Usama. When the Holy Prophet^(sa) asked her about this proposal, she said that the matter was completely up to the Prophet^(sa) and she would follow in complete obedience.

Once the Holy Prophet^(sa) said to a companion from the Ansar to give his daughter (in marriage). The companions said, "Very well, O Prophet^(sa)!" The Holy Prophet^(sa) replied by saying that the proposal was not for himself but for another servant companion: Hazrat Julaiabeeb^(ra). The *Ansari* companion sent this proposal to the mother, who at first wanted to accept it, thinking it was the Holy Prophet^(sa) himself who wanted to marry her daughter, but when she learnt that the proposal was meant for Julaiabeeb^(ra), she immediately rejected it, thinking it was beneath her. The girl for whom this proposal was made heard this conversation and said to her own parents that she would comply with whatever the Holy Prophet^(sa) said and would never reject it. It is narrated that in the Battle of Uhud, this husband of hers was martyred. The Holy Prophet^(sa) especially prayed for her, and it is narrated that she became one of the most wealthy women in Medina.

Hazrat Khadija^(ra) also made great sacrifices. Hazrat Aisha^(ra) narrated that the Prophet^(sa) would always remember and talk of Hazrat Khadija^(ra) and never fail to do so. Once, Hazrat Aisha^(ra) asked the Prophet^(sa) why he always spoke of an old woman when the Prophet^(sa) had been given other wives after her. The Prophet^(sa), in anger, replied that he was not given any wife greater than her, as she believed in him when no one else did, supported him, and also bore the Prophet^(sa)'s children.

When Hazrat Khadijah^(ra) embraced faith, she could not have known the blessings that Allah Almighty had destined for her as a result of that faith. Indeed, she sacrificed all her wealth in the service of Islam and the Messenger^(sa) of Allah. She endured poverty and hardship despite being the wealthiest woman in Mecca, dedicating her life to the cause. For three consecutive years, she supported and endured such trials alongside her husband in Shi'b Abi Talib, where they were forced to live in seclusion. However, Allah showered His blessings upon her sacrifices to the extent that even today, she is held in high esteem and respected by the Muslim world.

Moreover, Allah instilled such love for her in the heart of the Holy Prophet Muhammad^(sa) that during the Battle of Badr, when the captives of war included her son-in-law, Abu al-'As, Hazrat Zainab^(ra), who was still in Mecca at that time, sent her necklace as a ransom for him. This necklace was the same one that Hazrat Khadijah^(ra) had given to her daughter as part of her dowry. When the Prophet^(sa) saw this necklace, he was reminded of Hazrat Khadijah^(ra), and tears welled up in his eyes. He then said to his companions, "If you wish, let this keepsake of Khadijah remain with her daughter." (*Tafsir-e-Kabir*, Vol. 7)

Hazrat Aisha^(ra) would also make great financial sacrifices, and there are a lot of narrations that support this. Hazrat Abdullah ibn az-Zubair^(ra) would say that he had not seen anyone more generous than Hazrat Aisha^(ra). She also narrated that once some of the Holy Prophet^(sa)'s wives asked him who would meet him first (after death). The Holy Prophet^(sa) replied by saying that the one whose hands were the longest. Hearing this, they began measuring the size of their hands, and Hazrat Sauda^(ra)'s hand was the longest. However, later they realised that this meant the wife who gave the most charity would meet him first, and thus Hazrat Zainab^(ra) passed away first after the demise of the Holy Prophet^(sa).

His Holiness^(aba) said that there are many Ahmadi women who also



do not care for their money and jewellery and donate it openly and willingly to Allah's cause.

Speaking about some of the cruelty the female companions faced, His Holiness^(aba) gave the example of the family of Hazrat Yasir^(ra). Once, the Holy Prophet^(sa) was passing by them and saw them being persecuted, to which the Holy Prophet^(sa) said "Patience, O family of Yasir!". Sometime later, Abu Jahl killed Hazrat Yasir's^(ra) father and then also stabbed his mother, Hazrat Sumaiyya^(ra) with a spear, resulting in her martyrdom.

Hazrat Musleh-e-Maud^(ra) said that when news came that the great and mighty Roman Empire was going to attack the Holy Prophet^(sa) and the Muslims, it was a grave and dangerous situation. The Holy Prophet^(sa) said that instead of the Romans attacking the Muslims in their town, the Muslims should go out and attack the Romans. The Holy Prophet^(sa) said that all pious people should go out to fight them. After a companion, who was away for some work, returned home to Medina, he wanted to show affection to his wife after returning from a trip, but his wife pushed him away and said, "Are you not ashamed that the Holy Prophet^(sa) is out fighting and you are here?" The companion realised the intensity of the situation and immediately left to fight. It was not that this female companion did not love her husband; rather, she realised the protection of the Holy Prophet^(sa) and Islam was much more important than her love for her husband.

When Hazrat Umme Shareek^(ra) accepted Islam, her polytheist family members captured her and tortured her greatly for three days. They then told her to leave Islam; however, she could not hear them properly due to the immense torture inflicted upon her. She narrated that she did hear them telling her to reject *Tawhid* and in response, she said she would never leave *Tawhid* and was ready to die for this.

Hazrat Abu Bakr^(ra) once passed a Muslim slave who was being persecuted by Hazrat Umar (when he had not yet accepted Islam). Hazrat Umar^(ra), at the time, told her that he only took breaks from beating her because he was tired; otherwise, he would not stop. In response, Hazrat Abu Bakr^(ra) also paid for her freedom.

Hazrat Zinnirah^(ra) ar-Rumiyyah was among the early female Muslims and accepted Islam in the beginning. The idolaters would inflict cruelties on her. She was the female slave of the Banu Makhzum. Abu Jahl would persecute her. It is recorded that she was the slave of Banu Abd al-Dar. When she accepted Islam, she lost her eyesight. Upon this, the idolaters said that Lat and Uzza caused Zinnirah^(ra) to lose her eyesight because she rejected them. Upon this, Zinnirah^(ra) said, "Laat and Uzza do not even know who worships them, how could they take away my sight when they themselves cannot see anything? This is from the heavens, and it was Allah's

decree that I lost my sight. My Lord has the power to enable me to see again."

This was her reply to the disbelievers. The next morning, when she woke up, Allah the Almighty had restored her vision, and she was able to see again. Upon this, the Quraish said, "This is because of Muhammad's sorcery." When Hazrat Abu Bakr^(ra) saw the pain and suffering inflicted on her, he bought her and set her free.

During the Battle of Qadisiyya, at the time of Hazrat Umar^(ra), Chosroes brought elephants to the battlefield to scare away the camels. This resulted in great losses for the Muslims. A day before the fiercest day of the battle, Hazrat Khansa^(ra) took her four sons to the battlefield and sent them to fight for the Muslim army, even to the death. She later prayed to Allah in isolation to bring her sons back safely, and Allah listened to her prayer.

His Holiness^(aba) also spoke of a narration in which a female companion mother encouraged her child not to share any secrets that the Holy Prophet^(sa) had given them. His Holiness^(aba) said all Ahmadis should reflect on this too and not reveal secret matters to others.

His Holiness^(aba) said that all Ahmadis must try to follow these great companions and their examples.

His Holiness^(aba) said that though lots of Ahmadi women are sacrificing a lot of wealth in this era for the cause of Allah, those women who are financially affluent should give special focus to sacrificing their wealth in Allah's way. If their husbands stop them from doing so, then they should clearly tell them that in religious matters they will not listen to them.

His Holiness^(aba) said that in today's era, it is the Ahmadiyya Muslim Community that has the honour of sacrificing their lives too, and this was also due to the upbringing given to children by Ahmadi mothers. His Holiness^(aba) said that there are lots of Ahmadi mothers who write to him and declare that they are also ready for their children to be sacrificed in Allah's way. His Holiness^(aba) said that Ahmadi mothers should instil such religious importance within their children, that they always give preference to faith in all situations.

His Holiness^(aba) prayed for all Ahmadi women to attain these great heights and said that by the betterment of women, men will also be guided.

In the end, His Holiness^(aba) led everyone in silent prayers, which were followed by various choral poems read by Lajna.

Adapted from an original article at alhakam.org



57th Jalsa Salana UK Concludes with an Inspirational Address by Hazrat Mirza Masroor Ahmad^(aba)

MORE THAN 217,100 PEOPLE JOIN THE AHMADIYYA MUSLIM COMMUNITY

During the concluding address, His Holiness^(aba) continued with the theme of shining a light on the superior rights that Islam grants to mankind that are unmatched by any other faith or ideology. This was the fourth in a chain of addresses delivered by His Holiness^(aba) on this theme with the first three addresses being delivered at the concluding sessions of the Jalsa Salana UK of 2019, 2021 and 2022.

Speaking of how Ahmadi Muslims should be proud of the fact that Islam comprehensively grants rights to all sections of society, Hazrat Mirza Masroor Ahmad^(aba) said:

“We should never be shy whilst presenting the teachings of Islam to others and nor must we be under any inferiority complex. The laws and teachings of Islam are ever-lasting in nature. They are so comprehensive that they do not need to be changed in order to fulfil the needs of the time. Materialistic people make laws to protect what they consider human rights. After a while, they realise their weaknesses and begin campaigning against the laws they introduce, saying that the law is too extreme and its negative aspects outweigh its benefits, and so the law becomes a target of mockery. Therefore, we must inform the world about the true rights of people and guide the people towards how a peaceful society can be created whilst upholding the rights of different groups.”

Hazrat Mirza Masroor Ahmad^(aba) further said:

“It should always be borne in mind that the rights of different groups of people can only truly be fulfilled by someone who has firm faith that there is a Supreme being that is watching and keeping count of every action we do and we will be answerable to Him if we fail to act on his injunctions...We should always remember that alongside fulfilling the rights of Allah, we ought to fulfil the rights of His creation too as He greatly loves His creation. When we adopt thinking, we can then have a firm faith in God and we are also able to understand the need of having faith.”

His Holiness^(aba) said that thus far, he had spoken of 21 different groups of people in the past three Jalsa Salana addresses on the

theme of the rights Islam affords to the various groups of society.

This year His Holiness^(aba) spoke about the rights of the poor and the deprived and how Islam ensures that they are looked after in an Islamic society.

Speaking about the importance of looking after the needy, His Holiness^(aba) quoted chapter 9 verse 60 of the Holy Quran:

“The alms are only for the poor and the needy, and for those employed in connection therewith, and for those whose hearts are to be reconciled, and for the freeing of slaves, and for those in debt, and for the cause of Allah, and for the wayfarer—an ordinance from Allah. And Allah is All-Knowing, Wise.”

Hazrat Mirza Masroor Ahmad^(aba) said:

“The Holy Prophet Muhammad (peace and blessings be upon him) said that it is due to the weak from amongst you that you are provided for and you receive support. This means that poor people work for you, and those who are rich benefit from the work of the poor. Therefore, take care of them and pay them appropriately according to their work so that they do not feel they are being unjustly treated. Today, the strikes and protests that happen are a result of people saying that they are not being paid properly. This is the case even in richer countries. Even well-educated people are protesting including doctors and other medical staff are striking. This is the case all over the globe. Some nations see revolt and other areas see military takeovers because the poor are not given their rights. The poor are not given their due whilst the rich are filling their pockets.”

Speaking of the practice of the Holy Prophet Muhammad (peace and blessings be upon him), Hazrat Mirza Masroor Ahmad^(aba) narrated that once when Hazrat Umar^(ra) received some property in Khyber, he came to the Holy Prophet (peace and blessings be upon him) who said to Hazrat Umar^(ra), **‘If you wish, you can give this wealth in charity.’** So Hazrat Umar^(ra) dedicated all that wealth to the needs of



the poor and the needy.

Hazrat Mirza Masroor Ahmad^(aba) narrated another Hadith which states:

“The one who helps a widow and the needy is like the person who goes for Jihad.”

His Holiness^(aba) also narrated several incidents from the lives of the four rightly guided Caliphs of Islam about how they looked after the poor.

His Holiness^(aba) said that during the time of Hazrat Umar^(ra), a census was carried out to ensure that every person, be they rich or poor, received the basic amenities of food and clothing under the Islamic government and so the government established under Islam was such that it led the way in ensuring that the poor did not have to struggle for their basic needs.

Hazrat Mirza Masroor Ahmad^(aba) said:

“Islam is the religion which has established the rights of people at a national scale as well. According to Islam, it is the government’s responsibility to provide people with food, shelter and clothing. It is Islam that established this rule for the first time. Governments are trying to implement this now however, they are not doing it comprehensively. With the exception of a few, Muslim countries are such that they are not fulfilling this responsibility. If Muslims begin to fulfil this obligation, their destiny will turn around. It will end the frustrations people have which causes them to go on strikes and protests against their rulers.”

His Holiness^(aba) also narrated incidents from the life of the Promised Messiah (peace be upon him) about how he took care of the needy including the fact that he would purchase expensive medicines with him in the village of Qadian and the poor and the needy would come to him to receive treatment from his house free of charge. This would at times take several hours of his precious time.

Once, one of his companions saw that for a long period of time, the Promised Messiah (peace be upon him) had been treating patients who had come to his house and three hours had passed in doing so. He said to the Promised Messiah (peace be upon him) that this laborious task of seeing people and treating them was a cause of pain for him and took him away from his other important work and so he should avoid seeing the poor people who come to him.

The Promised Messiah (peace be upon him) replied:

“This is also religious work just like other religious pursuits. These people are poor and there is no hospital nearby. I acquire different kinds of English and Greek medicines for these people, which prove useful. This work is a source of many blessings and a believer should not be lazy or negligent regarding such service.”

As he concluded his address Hazrat Mirza Masroor Ahmad^(aba) said:

“May Allah the Almighty enable us to fulfil the rights of the poor and the needy whilst purifying ourselves of all arrogance and pride. May we see the true representation of Islam in every chapter of the Ahmadiyya Muslim Community across the globe.”

Adapted from an original article at Pressahmadiyya.com

Jalsa Salana UK Speeches

Challenges Faced by Children in Schools and their Solutions - English Speech by Mr Azhar Haneef, Naib Amir & Missionary Incharge, Jama'at Ahmadiyya, USA

"Psychologically, children want to fit in, and this is one of the most perplexing and emotionally charged issues they face. As parents, we must overcome the sensitivity and taboo nature of these topics and engage in age-appropriate discussions with our children. By providing them with the knowledge you have, so they have the confidence and courage to handle these situations."



Need for the Imam in Light of the Writings of the Promised Messiah (as) - English Speech by Secretary Tabligh UK

"Authentic narrations of the Holy Prophet^(SA) draw our attention, that every believing man should embark on and persist in a relentless quest for the true Imam. One such Hadith is as follows: 'The one who dies in the condition that he has not recognized the Imam of his age dies a death of ignorance.' In another Hadith, it is narrated that the Holy Prophet^(SA) stated, 'He who throws off obedience will meet God on the Day of Resurrection without possessing any plea, and he who dies without having taken an oath of allegiance will die like a pagan.' This, brothers and sisters, is why it is extremely important for us to comprehend this topic, the need for the Imam, in order to increase our faith, conviction, sincerity, devotion, and to realize the scope of our responsibilities and the purpose of the advent of the Promised Messiah^(AS)."



Khilafat is Surety of Order - English Speech by Dr Zahid Khan, Sadr Qadha Board UK

"Khilafat is a subject of great significance, not only for the Muslim Ummah but also for all of humanity. Let me make it clear from the outset that the order in reference to my speech should be understood as the order we find individually within our own lives and the system we have in the Jamaat. In fact, both are guaranteed by Khilafat. Our mere presence here in Hadiqat ul Mahdi and the thousands of viewers from around the globe are proof that Khilafat is the order we have in our midst. Divinely appointed Khulafa are God's representatives on earth and serve as the guiding force in establishing order in every period of human history, at both the global and individual levels."



Efforts of Khulafa-e-Ahmadiyyat in Guiding World Powers towards Peace- English Speech by Mr Rafiq Ahmed Hayat Amir Jama'at Ahmadiyya, UK

"Khilafat continues to grow by leaps and bounds, much like its inception, serving as a beacon of peace in times of social unrest and discord. This truly is a blessing from Allah the Almighty. It is the duty of every Muslim to firmly hold onto the rope of Khilafat, in order to find spiritual guidance and greater peace throughout the world."



PAAMA exhibitions at Jalsa Salana UK 2023



Copies of the Holy Quran with translations into various African Languages

Jalsa Salana UK 2023 was a very historic one in various respects. Especially for members of the Pan African Ahmadiyya Muslim Association (PAAMA), this Jalsa was memorable because for the very first time the PAAMA family had our own dedicated marquee. This enabled PAAMA members to hold not just our Global PAAMA Forum as in previous years but a host of other events including a Meet-Your-Amir session, elections for the Office of President PAAMA UK and a lively Rishta Nata Forum. The marquee also gave us the space to have all our lunches and dinners together presenting PAAMA members the opportunity to meet and get to know each other.

Most importantly, however, the marquee afforded us the space to put up our exhibitions for the first time at Jalsa Salana UK which included the history of Islam in Africa, the visit of Khulafa-e-Ahmadiyya to Africa, Quranic translations and other literature in various African languages, the global expansion of PAAMA and especially an exhibition on the memory, legacy and sacrifices of the martyrs of Burkina Faso.

The PAAMA exhibitions were officially opened with formal launch on Friday 28th July 2023. The theme of the exhibition was ***Islam and the Glorious History of Africa***. The august occasion which started around 12 noon began with a recitation of the Holy Quran and its translation by Mr. Ganiyu Olanipekun Ahmed.

During the launch, Mr Tommy Kallon, President PAAMA UK, delivered a very solemn address reminding of the blessings of having our own dedicated marquee and charged PAAMA members to conduct themselves in a way that will ensure the continual receipt of this blessing. He touched on the story of the martyrs and why it was essential that the exhibition is centred around them.

The exhibition was beautifully set up and participants and guests who visited the site expressed delight at the lovely sight. Walking through the exhibition hall, guests and visitors were first treated to a collection of copies of the translations of the Holy Quran into major African languages were on display. These included Luganda, Mende, Yoruba, Igbo, Fula, Kiswahili, Asante Twi, Wolof and Mandinka.

Thereafter, there was a long walk as guests went through a series of pull ups on display. They were introduced to great ancient empires of Africa, such as the Ancient Egypt, the Kingdom of Kush, the Great Western Empires of Ghana, Mali, and Songhai amongst others. There was also information about the first African Muslim, Hazrat Bilal bin Rabah (ra). This was followed by the history of Islam and Ahmadiyya in Africa.

Also on display was the profile and background information of the **Shining Stars of Islam Ahmadiyyat – the nine martyrs of Burkina Faso**. These are elders of the Mehdi Abad Jama'at who



Guests viewing exhibits at the PAAMA Marquee



Shining Stars of Ahmadiyyat – The Martyrs of Mehdi Abad

were shot and killed one after the other for refusing to renounce their faith in Ahmadiyyat.

The tour ends with a collection of copies of Ahmadiyya literature which have also been translated into various African languages.

Several high profile and VIP guests paid a visit to the marquee to participate in the exhibition and share their experiences. This included many respected elders of the Jama'at and revered Amirs



Some guests going through exhibits in the PAAMA Marquee

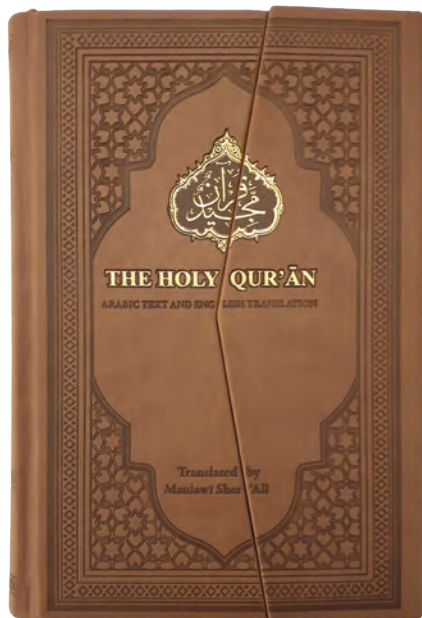
from Africa and the Caribbean who blessed the exhibition with their presence.

Some guests going through exhibits in the PAAMA Marquee

Closing prayers were said and participants proceeded to offer Jumu'ah prayers. The exhibition was, however, open throughout the period of the Jalsa and from all indications, participants and guests cannot wait to have another thrilling exhibition session next year. Insha'Allah.

Jalsa Salana 2023 Academic Excellence Awards

Introduction by Aleem Zia



Hazrat Khalifatul-Masih V^(aba) presents academic awards to all male and female students who achieve excellence in their respective fields and studies. Prizes are awarded to students of the General Certificate of Secondary Education, A-Level, degree levels at Bachelors, Masters & PHD's and international awards. The female students are given their awards on the second day when Hazoor^(aba) addresses the ladies and the male students are given awards on the third day during the concluding session. This is done in order to celebrate the achievements of these students as well as promoting others to strive in their studies and achieve excellence so that they can be best prepared to support the community in serving mankind.

This ceremony of awarding academic excellence in the Jama'at dates back to the time of the third Khalifa^(ra). On 28th October 1979, Hazrat Khalifatul-Masih III^(ra) started a movement in which he announced that trophies should be awarded to students achieving first, second and third positions across the board or at university level in their respective studies. The first prize distribution ceremony took place on 13th June 1980. This ritual continues today as students who achieve excellence are appreciated and awarded by the Khalifa.

The encouragement of education doesn't just stop there. In fact, it traces back to the roots of early Islam. Islam is a religion which heavily promotes gaining an education because this is a very powerful weapon one can use to make a difference in the world. In the Holy Qur'an we are taught the following prayer:

رَبِّ زِدْنِي عِلْمًا

“O my Lord, increase me in knowledge”

(Holy Qur'an 20:115)

Similarly, the Holy Prophet^(sa) has encouraged all Muslims; men and women, to make great efforts to improve their education. In a Hadith it states:

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ

‘Acquiring knowledge is obligatory upon all Muslims.’

Sunan Ibn Majah 224

Female GCSE Awards

	Name	Jama'at	Qualification
1	Baariah Tahir	West Croydon	8 Grade9 and 2 Grade8
2	Ansa Noureen	Clapham Junction	2 Grade9, 6 Grade8, 1 Grade7 and 1 Grade6
3	Maryam Tahir	Inner Park	4 Grade9, 4 Grade8, 1 Grade7 and 1 Grade6
4	Shumaila Qudoos	Bolton	4 Grade9 and 5 Grade8
5	Quratulain Ahmed	Bolton	5 Grade9, 2 Grade8 and 2 Grade7
6	Fariha Haroon	Richmond Park	4 Grade9, 5 Grade8, 1 Grade6 and 1 Distinction * Level2
7	Qanta Islam Malik	Richmond Park	3 Grade9, 4 Grade8, 1 Grade7, 1 Grade6 and 2 BTEC
8	Dania Daud	Birmingham West	3 Grade9 and 4 Grade8
9	Gharaza Malik	Wallington	4 Grade9, 4 Grade8 and 1 Grade7
10	Aneeka Ahmad	Wandsworth Town	2 Grade9, 6 Grade8 and 4 Grade7
11	Maria Ahmad Rana	Baitul Futuh	5 Grade9, 2 Grade8, 5 Grade7 and 1 Grade6
12	Khullat Amtul Hayee Baloch	Croydon Central	6 Grade9, 3 Grade8 and 1 Grade7
13	Kaenat Zaheer	Birmingham North	3 Grade9, 5 Grade8 and 2 Grade7
14	Kashfa Shoaib	Kingston	6 Grade9, 2 Grade8, 1 Grade7 and 1 A
15	Nashita Mullick	Oxford	5 Grade9, 5 Grade8 and 1 Grade7
16	Sabirah Basit	Southall	6 Grade9 and 4 Grade8
17	Aafia Bashir Ahmad	Baitul Ehsan	4 Grade9, 3 Grade8, 1 Grade7 and 2 Grade6
18	Imrana Pervaiz	Walsall	4 Grade9, 4 Grade8 and 1 Grade7
19	Tooba Ahmad	West Croydon	4 Grade9, 5 Grade8 and 1 Grade7
20	Maham Amatur Shakoor Hussain	West Croydon	3 Grade9, 6 Grade8 and 1 Grade7

21	Shafia Kamran	Roehampton	5 Grade9, 5 Grade8 and 1 Grade7
22	Laiba Ijaz	Raynes Park	5 Grade9, 4 Grade8 and 1 Grade7
23	Saleha Siddiq	Birmingham East	8 Grade9, 3 Grade8, 1 Grade7 and 1 Grade5
24	Syeda Aiyla Sadiq	Malden Manor	3 Grade9, 4 Grade8 and 2 Grade7
25	Sahrish Masood	Wolverhampton	5 Grade9, 3 Grade8 and 1 Grade7
26	Hamama Tul Bushra	Baitul Ehsan	10 Grade9, 1 Grade8 and 1 Grade7
27	Zunaira Imaan Shaheen	Worcester Park	7 Grade9, 2 Grade8 and 1 A
28	Aneeka Rana	Slough	3 Grade9, 5 Grade8 and 2 Grade6
29	Nuzhat Ahmad	Walsall	3 Grade9, 5 Grade8 and 3 Grade7
30	Ghazala Habib	Walington	2 Grade9, 7 Grade8, 1 Grade7 and 1 Grade6
31	Bariah Noor Gulzar	Wallington	5 Grade9 and 5 Grade8
32	Nadia Majeed	Manchester East	4 Grade9, 3 Grade8, 2 Grade7 and 1 BTEC
33	Fariha Bajwa	Raynes Park	4 Grade9, 4 Grade8 and 2 Grade7
34	Zara Amatus Sabooh Rosy	Fazal Mosque	4 Grade9 and 8 Grade8
35	Shamyla Asma Chaudhry	Croydon Central	3 Grade9, 6 Grade8 and 1 Grade6
36	Tuba Asif	Purley	7 Grade9 and 3 Grade8
37	Hira Naeem	Stockport	5 Grade9, 3 Grade8 and 3 Grade7
38	Atifa Wasim	Hounslow North	4 Grade9, 3 Grade8, 2 Grade7 and 1 Grade5
39	Huniya Yasmeen Ahmad	Gillingham	4 Grade9, 4 Grade, 2 Grade7 and 1 Grade5
40	Nida ul Nasar Choudhry	Ewell	10 Grade9

Female A Level Awards

No	Name	Jama'at	Qualification
41	Sabeeka Ahmad	Wandsworth Town	1 A* and 2 A's
42	Nahiya Ahmad	Worcester Park	1 A* and 2 A's
43	Sana Amber Khan	Islamabad	3 A's
44	Robina Tahir	South Cheam	2 A* and 1 A
45	Misha Mir	Bradford North	3 A*
46	Fateha Ahmed	Colliers Wood	1 A* and 2 A's
47	Ayla Bhatti	Newcastle	3 A's
48	Dur-E-Nayab Mirza	Spen Valley	3 A*
49	Amtul Rafeh	Manchester East	1 A* and 2 A's
50	Bareya Iffat Khan	Thornton Heath	3 A*
51	Sofia Ansari	Worcester Park	3 A*
52	Sadia Mahmood	Aldershot North	3 A's at A Level and 1 A at AS level
53	Nosheen Mullick	Oxford	3 A's
54	Amtul Raqeeb Bhatti	Battersea	3 A*
55	Maham Kashif	Baitul Ehsan	2 A* and 1 A
56	Nushabah Sahar Ahmad	Morden	3 A's
57	Zoya Danayal	Epsom	1 A* and 2 A's
58	Sana Amarah Dar	Malden Manor	3 A*

59	Maariah Majeed	Watford	3 A's
60	Israa Bushra Gulzar	Wallington	1 A*, 2 A's and 1 A* in Extended Project
61	Amna Rida	Burton-upon-Trent	1 A*, 3 A's and 1 A* in Extended Project
62	Faariah Chaudhry	Croydon Central	2 A* and 1 A
63	Ezzah Sajid	Sheffield	1 A* and 2 A's
64	Wareesha Ali Ranjha	Cheam	2 A* and 1 A
65	Sairah Manzoor	Raynes Park	3 A's
66	Aisha Anwar	Wimbledon	3 A's
67	Hania Ahmad	Thornton Heath South	2 A* and 1 A
68	Sidra Noman Muhammad	Bristol	1 A* and 2 A's
69	Hala Moumer Khara	Ash	1 A* and 2 A's
70	Arusa Abid	Sutton	3 A's
71	Khoula Saeed	Islamabad	3 A's
72	Khulood Ahmad	Baitul Futuh South	1 A*, 2 A's and 1 A in Extended Project
73	Sabiha Uppal	Hounslow North	1 A* and 2 A's
74	Raheela Arshad	Merton Park	1 A*, 1 A at A Level and 1 BTEC with Distinction*
75	Eman Fareed	Cambridge	4 A's
76	Bareera Arooba Ahmad	Baitul Ehsan	1 A* and 2 A's

Female Degree Level Awards

No	Name	Jama'at	Qualification
77	Maria Ahmad Malik Satkahi	Malden Manor	Bachelor of Science with First Class Honours in Pharmacology and Innovative Therapeutics, Queen Mary University of London
78	Malaika Mirza	Norbury	Bachelor of Science with First Class Honours in Pharmacology, University of Hertfordshire, Top 5% in cohort
79	Zara Saeed Khan	Barking & Dagenham	Bachelor of Science with First Class Honours in Pharmacology and Innovative Therapeutics, Queen Mary University of London
80	Madiha Ameer	Aldershot	Bachelor of Science with First Class Honours in Computing, University of Surrey, Top 2 in cohort
81	Hania Nadeem Arain	Putney Heath	Bachelor of Science with First Class Honours in Women's Health with Basic Medical Sciences, Kings College London
82	Warda Laiq	Morden South	Bachelor of Science with First Class Honours in Biomedical Sciences, University of Brighton, Top 5% in cohort
83	Shanzeh Akhtar	Merton Park	Bachelor of Science with First Class Honours in Economics and Finance, Queen Mary University of London
84	Zohra Irfan	Liverpool	Bachelor of Science with First Class Honours in Medical Sciences with Management
85	Madiha Komal Rashid	Inner Park	Bachelor of Science with First Class Honours in Philosophy and Economics, The London School of Economics and Political Science
86	Safa Noor Ahmad	Deerpark	Bachelor of Science with First Class Honours in Economics, Queen Mary University of London
87	Komal Nasir	Manchester South	Bachelor of Science with First Class Honours in Biomedical Sciences, The University of Manchester
88	Uroosa Ahmad Bajwa	Hounslow South	Bachelor of Science with First Class Honours in Optometry, City University of London, Top 5% of the cohort
89	Durdana Arshad	Clapham	Bachelor of Science with First Class Honours in Business and Healthcare Management, Anglia Ruskin University, Top 2 in cohort
90	Samra Waseem	Hayes	Bachelor of Science with First Class Honours in Criminology and Psychology, University of Southampton

91	Jaziba Ahmed	Epsom	Bachelor of Science with First Class Honours in Geography with Business Management, Queen Mary University of London
92	Sara Ahmed	Battersea	Bachelor of Science with First Class Honours in Accounting and Finance, City University of London, Top 5% in cohort
93	Shazeen Ahmed Amir	Hounslow South	Bachelor of Science with First Class Honours in Chemistry, Imperial College London
94	Bismah Rahman	Kingston	Bachelor of Arts with First Class Honours in History, Queen Mary University of London
95	Madiha Mubarak Cheema	Balham	Bachelor of Arts with First Class Honours in History, Theology and Religious Studies, Roehampton University, Top 5% in cohort
96	Sarosh Ahmed	Carshalton	Bachelor of Arts with First Class Honours in German, Queen Mary University of London
97	Sabah Javaid-Khan	Ash	Bachelor of Arts with First Class Honours in Graphic Design, University for the Creative Arts, Top 2 in cohort
98	Amtul Tasnim Hani Arshad	Clapham	Bachelor of Arts with First Class Honours in Business Management, London Metropolitan University, Top 5% in cohort
99	Fariyah Khalid	Sheffield	Bachelor of Arts with First Class Honours in Finance and Banking, Sheffield Hallam University, Top in cohort
100	Mah Roona Fazal	Wimbledon	Bachelor of Engineering with First Class Honours in Biomedical Engineering, Queen Mary University of London
101	Razna Basharat Ahmed	Tooting	Master of Science with Distinction in Clinical Neuroscience, University College London
102	Mahnoor Ahmad	Redbridge South	Master of Science with Distinction in International Social and Public Policy Development, The London School of Economics and Political Science
103	Ramlah Shah	Bristol	Master of Science with Distinction in Mathematical Education, University of Bristol
104	Manahil Rabbani	Burton-upon-Trent	Master of Science with Distinction in Immunology, Kings College London
105	Rahila Kashif	Hayes	Master of Science with Distinction in Occupational and Business Psychology, Kingston University, Top 2 in cohort
106	Natasha Parwaiz Bhatti	Gillingham	Master of Science with Distinction in Clinical Neuroscience, King's College London

107	Sarah Nadia Azam	Hounslow South	Master of Science with Distinction in Computing, Roehampton University, Top in cohort
108	Sunya Ahmed Athwal	South Cheam	Master of Science with Distinction in International Human Resource Management, Manchester Metropolitan University, Top 5% in cohort
109	Alia Manzoor	Raynes Park	Master of Science with Distinction in Chemical Research, Queen Mary University of London
110	Fatima BK Sonko	Newham	Master of Science with Distinction in Chronic Disease Management, St Mary's University Twickenham London
111	Tooba Wallana	Greenford	Master of Science with Distinction in Biomedical Engineering, The University of Hull. Candidate got this achievement with dyslexia
112	Areeba Waraich	Roehampton Vale	Master of Arts with Distinction in Service Design, University of the Arts London
113	Bazla Samin	Mitcham	Master of Arts with Distinction in Ethnographic and Documentary Film, University College London
114	Ayesha Naseem	Blackburn	Master of Arts with Distinction in History, Manchester Metropolitan University, Top in cohort
115	Shehla Ahmad	Putney	Master of Arts by Research, Canterbury Christ Church University, Top 2 in cohort
116	Maariya Yahya Ahmed	Malden Manor	Master of Pharmacy with First Class Honours, King's College London
117	Adiba Mahmood	Walsall	Master of Pharmacy with First Class Honours, University of Birmingham
118	Shahista Butt	Manchester East	Master of Engineering with First Class Honours in Chemical Engineering, The University of Sheffield
119	Natasha Tahir	Putney Heath	Master of Engineering with First Class Honours in Mechanical Engineering, University College London
120	Uzma Khalid	Merton Park	Master of Research with Distinction in Biomedical Science with Molecular Mechanisms of Cancer, Top in cohort
121	Aliza Maham Butt	Croydon Central	Master of Research with Distinction in Cancer Biology, Imperial College London
122	Kanza Bushra Choudhry	Hartlepool	Master of Physics with First Class Honours in Physics and Astronomy, University of Durham
123	Dr Muniza Waseem	Liverpool	Bachelor of Dental Surgery with Distinction, University of Plymouth

124	Dr Maryam Qudsia Saqi	New Malden	Bachelor of Medicine and Bachelor of Surgery with Distinction, University of Birmingham
125	Dr Faiza Cheema	Selsdon	Bachelor of Medicine and Bachelor of Surgery, Kings College London
126	Dr Maryam Naheed Chaudhry	Scunthorpe	Bachelor of Medicine and Bachelor of Surgery, Kings College London
127	Dr Maria Ahmad	Greenford	Bachelor of Medicine and Bachelor of Surgery with Distinction, Queen Mary University of London
128	Dr Saira Safeer	Battersea	Bachelor of Medicine and Bachelor of Surgery with Distinction, St Georges Hospital Medical School
129	Dr Zahida Hamid	Worcester Park	Fellowship in Pathology, The Royal College of Pathologists
130	Dr Zakia Abdul-Haq	Sheffield	Doctor of Philosophy, PhD, The University of Sheffield
131	Dr Salma Wilson	Redbridge South	Doctor of Philosophy, PhD in Optics and Visual Science, City University of London
132	Sara Ahmad Bajwa	Baitul Ehsan	Bachelor of Laws in Economic Law, Wismar Business School, Germany
133	Attia tul Hafeez	Cheam	Bachelor of Science with Honours in Microbiology, Government College University Lahore, 1 st Position
134	Sana Ilyas	Tooting Bec	Bachelor of Science in Sociology, Government College Women University Faisalabad, 2nd Position
135	Rida Mahmood	North Glasgow	Doctor of Human Nutrition and Dietetics, University of Sargodha, 1st Position
136	Zona Tariq	Aldershot	Bachelor of Science in Medical Informatics and Health, University of Applied Sciences Mittelhessen, Germany

Male GCSE Awards

	Name	Jama'at	Qualification
1	Syed Sajeel Shah	Islamabad	6 Grade9, 3 Grade8 and 1 Grade7
2	Mikaal Amini	Bradford North	4 Grade9, 3 Grade8, 2 Grade7 and 1 Grade6
3	Syed Muhammad Umar	Selsdon	2 Grade9 and 7 Grade8
4	Saqib Jajja	Scunthorpe	11 Grade9
5	Mahir Malhi	Baitul Futuh South	7 Grade9 and 2 Grade8
6	Daniyal Ahmad	Morden South	6 Grade9, 2 Grade8, 1 Grade7 and 1 Grade6
7	Talha Ahmad	Jamia UK	3 Grade9, 4 Grade8, 2 Grade7, 1 Grade6 and 1 BTEC
8	Arsal Ahmad	Roehampton Vale	8 Grade9 and 3 Grade8
9	Subhan Ahmad Saeed	Huddersfield South	10 Grade9 and 1 Pass at Level2
10	Ayyaz Ahmed	Putney	3 Grade9, 4 Grade8, 1 Grade7, 1 Grade6 and 1 Grade5
11	Hassan Sarwar	Roehampton Vale	7 Grade9, 2 Grade8, 1 Grade6 and 1 Grade5
12	Mathar Ahmad Mehmood	Thornton Heath	6 Grade9, 1 Grade8 and 3 Grade7
13	Taha Hamid Karim	Birmingham South	11 Grade9 and 1 Grade8
14	Mohammad Mehmood Ahmad	Manchester East	6 Grade9, 3 Grade8 and 1 BTEC
15	Huzafa Ahmed Rana	Putney	3 Grade9, 4 Grade8, 2 Grade7, 2 Grade6 and 1 BTEC
16	Abdulla Imran Siddique Yusuf Saeed	Clapham Junction	9 Grade9 and 3 Grade8
17	Abdul Rehman Hayat	Richmond Park	5 Grade9, 3 Grade8, 1 Grade7, 1 Grade6 and 1 Grade5
18	Raseel Rathore	Luton	7 Grade9, 2 Grade8 and 1 Grade7
19	Sohaib Ahmad Butt	Malden Manor	5 Grade9, 3 Grade8, 1 Grade7 and 2 Grade6
20	Fawad Ahmad Khan Anwer	Mitcham Park	7 Grade9 and 2 Grade8

21	Talha Ahmed	Ewell	7 Grade9 and 5 Grade8
22	Sameer Khalid Khalil	Balham	10 Grade9
23	Bilal Akwasi Bonsu	Jamia UK	8 Grade8, 1 Grade7 and 1 Grade6
24	Amir Ahmad Khan	Lower Morden	8 Grade9, 2 Grade8, 1 Grade7 and 1 A
25	Waleed-Hameed Ahmed	Wimbledon Park	3 Grade9, 5 Grade8, 1 Grade7, 1 Grade6 and 1 BTEC
26	Humza Ibrahim Dar	Malden Manor	5 Grade9 and 4 Grade8
27	Arslan Haider	Manchester East	7 Grade9 and 2 Grade8
28	Zain Rana Akram	Burton-upon-Trent	2 Grade9, 7 Grade8 and 2 Grade7
29	Zeshan Ahmad	Glasgow south	10 A in Scottish National 5 exams
30	Shazaib Amir	Hounslow South	4 Grade9, 3 Grade8, 1 Grade7, 1 Grade6, 2 Grade5 and 1 A
31	Hazeem Ahmad	Baitul Futuh South	3 Grade9, 5 Grade8, 2 Grade7 and 1 BTEC
32	Danish Jehan Zeb	Wimbledon Park	10 Grade9, 1 Grade8 and 1 Grade7
33	Shehroze Samir Rajput	Mitcham Park	8 Grade9, 1 Grade8 and 2 Grade7
34	Adeeb Masud Ahmad	Coventry	5 Grade9 and 6 Grade8

Male A Level Awards

No	Name	Jama'at	Qualification
35	Zain Ahmad Malik	Upper Mitcham	1 A* and 2 A's
36	Haris Malik	Richmond Park	1 A* and 2 A's
37	Mashhood Ahmed Khan	Worcester Park	1 A* and 2 A's
38	Jahanzeb Ahmad Sayed	Southall	3 A*
39	Talha Ahmad	Jamia UK	1 A* and 3 A's
40	Hamood Ahmed Saeed	Peterborough	3 A*
41	Naveed Ur Rehman	Mosque East	1 A* and 2 A's
42	Mirza Hazeem Ahmad	Southmead	1 A* and 2 A's
43	Fraz Khan	Thornton Heath South	1 A* and 2 A's
44	Shaur Ahmed	Clapham	2 A* and 1 A
45	Moudood Ahmed Tahir	Wimbledon Park	1 A* and 2 A's
46	Hashir Ahmad Rana	Fazal Mosque	2 A* and 1 A
47	Tahir Ahmed Khan	Lower Morden	4 A*
48	Jalal Ahmad Durrani	Sheffield	3 A* and 1 A
49	Hasoor Ahmad Bhatti	Putney Heath	2 A*, 1 A at A level and 1 A at AS Level
50	Samran Ahmad	Baitul Futuh East	1 A*, 2 A's and 1 A at AS Level
51	Saheel Saad Ahmed	Morden Park	3 A's
52	Danial Imran Siddique Yusuf	Clapham Junction	3 A's at A Level and 1 A at AS level
53	Rehman Amjad	Manchester North	4 A*
54	Tanzeel Ahmed	Bolton	3 A*

55	Syed Ata Ul Hannan Razvi	Leeds	3 A*
56	Tauheed Ahmed Khan	Hayes	3 A*
57	Shawaiz Ahmed	Battersea	3 A*
58	Talal Ahmed Adnan	Norbury	3 A's at A Level and 1 A at AS level
59	Hamad Ahmad	Redbridge North	1 A* and 2 A's
60	Malik Bilal Ahmad Satkahi	New Malden	3 A's
61	Souban Wadood Rana	Carshalton	3 A's
62	Reubeen Rashid Ahmad	Mosque West	1 A* and 2 A's
63	Rubeen Ahmad	Deerpark	3 A* and 1 A
64	Haroon Nasir	Manchester North	1 A*, 2 A's and 1 A* in Extended Project
65	Malik Fraz Ahmad	Bradford North	2 A*, 1 A and 1 B
66	Taha Mehmood	Richmond Park	3 A's

Male Degree Level Awards

No	Name	Jama'at	Qualification
67	Raghib Mirza	Battersea	Bachelor of Science with First Class Honours in Computer Science, University College London
68	Azeb Malik	Surbiton	Bachelor of Science with First Class Honours in Chemistry, Queen Mary University of London
69	Umair Ahmed Khan	Wandsworth	Bachelor of Science with First Class Honours in Chemistry, King's College London
70	Samar Khan	Mosque South	Bachelor of Science with First Class Honours in Physics and Philosophy, University of Bristol
71	Hamza Maghfoor Ahmad	Mosque West	Bachelor of Arts with First Class Honours in Biology, University of Oxford
72	Dr Usama Safeer	Battersea	Bachelor of Arts with First Class Honours in Management Studies, University of Cambridge
73	Rehman Khokhar	Cambridge	Bachelor of Arts with First Class Honours in Chinese and Korean, SOAS University of London
74	Munif Adil	Sheffield	Bachelor of Medical Science with First Class Honours in Orthoptics, The University of Sheffield
75	Daniyal Ahmed Basharat	Stockport	Bachelor of Laws with First Class Honours in Law, The University of Manchester
76	Athar Ahmed Mirza	Walsall	Bachelor of Laws with First Class Honours, University of Birmingham
77	Daniyal Ahmad Majoka	Manchester South	Bachelor of Engineering with First Class Honours in Mechanical Engineering, The University of Manchester
78	Ali Sheeraz	Cardiff	Bachelor of Engineering with First Class Honours in Electrical and Electronic Engineering, Cardiff University
79	Hamza Munawar	Peterborough	Bachelor of Engineering with First Class Honours in Mechanical Engineering, Coventry University
80	Hasnat Ahmed	Newcastle	Bachelor of Engineering with First Class Honours in Mechanical Engineering, Liverpool John Moores University, Top 5% in cohort

81	Fazl Ahmad Goraya	Barking & Dagenham	Bachelor of Engineering in Chemical Engineering with First Class Honours, University College London
82	Haseeb Ahmad	Birmingham Central	Bachelor of Engineering with First Class Honours in Mechanical Engineering, London South Bank University, Top 2 in cohort
83	Dawood Ahmad Khan	Selsdon	Master of Science with Distinction in Nanotechnology and Regenerative Medicine, University College London
84	Idris Ahmad	Malden Manor	Master of Science with Distinction in Civil Engineering, University College London
85	Hashir Mehmood	Huddersfield South	Master of Science with First Class Honours in Biomedical Sciences, University of York
86	Shuja Uddin Ahmad	Swansea	Master of Science with Distinction in Electrical and Electronic Engineering, Swansea University, 92% overall marks
87	Mirza Mohammad Mufleh Ahmad	Edinburgh	Master of Science with Distinction in Artificial Intelligence, Queen Mary University of London
88	Sarmad Ihsan Suhail	Thornton Heath	Master of Architecture with Distinction in Architecture, University College London
89	Danial Ahmad Zafar Mirza	Worcester Park	Master of Business Analytics with 4.8 GPA, Massachusetts Institute of Technology USA
90	Rana Haris bin Shakeel	Birmingham West	Master of Engineering with First Class Honours in Mechanical Engineering, University of Birmingham
91	Daniyal Zafar	Birmingham South	Master of Engineering with First Class Honours in Mechanical Engineering, University of Birmingham
92	Usama Munawar	Peterborough	Master of Engineering with First Class Honours in Automotive Engineering, Coventry University
93	Faraan Ahmad	Salford	Master of Engineering with First Class Honours in Chemical Engineering, The University of Manchester
94	Dr Usama Safeer	Battersea	Bachelor of Medicine and Bachelor of Surgery, University of Cambridge
95	Dr Arsam Mahmood	Mosque East	Bachelor of Medicine and Bachelor of Surgery, Imperial College London
96	Dr Syed Yousaf Ahmad	Scunthorpe	Bachelor of Medicine and Bachelor of Surgery, Imperial College London
97	Dr Temur Ahmad Khan Pasha	Fazal Mosque	Bachelor of Medicine and Bachelor of Surgery, Imperial College London

98	Dr Nabeel Ahmad	Birmingham Central	Master and Bachelor of Dental Surgery and Bachelor of Science with Distinction, The University of Leeds
99	Dr Zaheer Tahir	Bristol	Doctor of Medicine in Medical Science, The Hull York Medical School
100	Dr Sabah Uddin Saqib	Coventry	Fellowship in General Surgery, The Royal College of Surgeons of Edinburgh
101	Dr Zubair Ahmed	Sheffield	Doctor of Philosophy, PhD, The Hong Kong University of Science and Technology
102	Dr Azhaar Ashraf	Worcester Park	Doctor of Philosophy, PhD in Neuroimaging, King's College London
103	Dr Noman Mahmood Chaudhry	Oxford	Doctor of Philosophy, PhD in Molecular Medicine, University of Oxford
104	Dr Usmaan Omer	Hartlepool	Doctor of Philosophy, PhD in Medical Sciences, The Hull York Medical School
105	Dr Tasveer Ahmed Mubasher	Bradford South	Doctor of Philosophy, PhD in Chemistry, The University of Manchester
106	Dr Tahir Ahmad Touray	Cardiff	Doctor of Philosophy, PhD in Health Promotion, Leeds Beckett University
107	Dr Amrinder Singh Mann	Roehampton Vale	Doctor of Philosophy, PhD in Drug Interactions Study, Middlesex University
108	Mirza Marfood Ahmed	Richmond Park	Master of Science in Psychology, The University of Lahore, 1st Position
109	Umer Bin Rais	Merton Park	Bachelor of Science in Business Administration, Comsats University Islamabad, CGPA 3.63/4
110	Adnan Mahmood	Baitul Ehsan	Bachelor of Business Administration with Honours, The University of Lahore, 1st Position
111	Dr. Tariq Mahmood	West Croydon	Doctor of Philosophy, PhD in Economics, University of Sargodha

Report: Fruit Basket deliveries to neighbours living near Hadeeqatul Mahdi Sunday 6 August 2023

By Adeel Shah, Murrabi Silsila



Alhumdullilah, on Sunday 6 August 2023, 23 Jama'at members convened at Hadeeqatul Mahdi (Jalsa Salana office) at 10am to deliver fruit baskets to neighbours living near and adjacent to Hadeeqatul Mahdi.

The 23 members were briefed about what to say when knocking on the doors and were also informed of some of the reasons why certain issues were caused during Jalsa this year.

They were then informed of which roads they should cover and were provided maps and printed indications.

There were roughly 12 cars which transported the fruit baskets and upon the door being answered, delivered them. These cars would then return to Hadeeqatul Mahdi once they would require further baskets.

Roads that were covered:

The roads that were covered included: the direct neighbours to Hadeeqatul Mahdi, the Parish councillors from Worldham and Kingsley, Blanket Street, Caker's Lane, Green Street, Forge Road, Worldham Hill, Pookles Lane, Shelleys Lane, Wyck Lane, Apple Barn, Applebarn Cottage, Bakers Barn, Bakers Corner Cottage, Bakers House, Brookside Cottage, Burningshams, Churchfields, Coldharbour, Crystal Forge, Dolphins, Foxes, Glen Cottage, Glenn Farm, Greenstreet, Grooms Cottage, Kingsley Common, Kingsley Common, Ockham Hall, Kingsley Mill, Main Road, Main Road, Gold Hill, Main Road, Park Close, North Bakers Barn, Oakhanger Place, Oakhanger Place Cottage, Oakley, Orchard Cottages, Park Farm, Sandy Lane, School Fields, Sickles Lane, The Straits, Wheatley Lane, South Bakers Barn, South Hay, Willow Cottage, Woodfield, Woodland Farm, parts of St Lucia Park, Windmere

Road, Buttermere Close.

Feedback from residents

The feedback from the neighbours has been very positive *alhumdullilah*. The photos of the fruit baskets was put on social media platforms and was greatly appreciated by all.

One post in the group called 'Whitehill & Bordon Community Group' saw 480+ people like the post and 59 people so far have commented – all of them being extremely positive. Some of the comments were:

Laura Budd: *"We could all learn a lot from the Muslim Community."*

Jessica Fleming: *"Thank you so much from number 5! It was absolutely not necessary but a lovely gesture and restores my faith in humanity!!"*

Denise Easterbrook: *"What a lovely respectful community."*

Maria Clydesdale: *"How kind and generous."*

Jenny Holgate: *"So kind of them to do this. Such a lovely gesture."*

Trish Boswell: *"Such a kind thing to do, i was shocked when I answered the door to recive this lovely fruit basket, thank you so much."*

Natasha De Villiers: *"This was really an unexpected and precious surprise!"*

Elena Taylor: *"Thank you so much for this very kind gesture! My family and I have experienced no disruptions at all during the festivities. What a wonderful community!"*

Sue Peters: *"Seen the meetings every year must be a marvellous weekend for all."*

Claire Morgan: *"A lovely group of people. The community is lucky to have you all!"*

Emma J Sanders: *"Thank you very much for my basket. Much appreciated."*

Moirra Mason: *"What a very kind gesture. We live in Kingsley and received our beautiful basket of fruit this afternoon. We really do appreciate this wonderful gift. Thank you so much."*

Steph Wiltshire: *"My mum recieved one of these. You made her day thank you."*

Katie Collins: *"I received a beautifully presented basket of fruit today. My mum does the coaches every year for this event and im new to the area. thank you for your kindness."*

Tuesday Hill: *"Thank you so much this was such a lovely thing to receive on a Sunday afternoon from the lovely polite little boy who delivered. Such a kind gesture."*

Nicky Turner: *"Thank you Adeel and all involved with Jalsa Salana for such a beautiful gift. I had friends for lunch so dessert was sorted! Good luck with the cleanup and here's to next year!"*

Linda Higgins: *"That's so kind of you & I appreciate your offer. I think the amount of grief that you took last weekend and the very tolerant way in which you handled it is to be commended, and a lot of people in our community could learn from you. I was able to get in & out of my property on Forge Road the whole three days that your event was going on, however, I'm quite private and didn't want to get embroiled in big debates from the people with obviously very little going on in their lives! We have lived here in Kingsley for nearly 11 years, we know the event goes on annually and it's all about planning so for us it has never been an issue, and even on Baker's corner (I'm behind Darren's property) in previous years, it's been wonderful to hear music and indeed smell the food! One year I may get there if you still invite people, I just had a problem with mobility and I know how big this site is, which is what has prevented me from applying previously!"*

Bob Stammers: *"Sadly, these pages appear to attract entitled people who use them simply to whinge and moan about how life isn't fair and things would be much better if the world agreed to arrange itself around their personal opinions and convenience, preferably somewhere else and definitely Not In My Backyard."*

I have lived in Kingsley since well before the Jalsa Salana arrived and I can remember the kerfuffle about how it was going to destroy life as we know it. It has proved to be, in my opinion, a shining example of how such things should be done and while, on one or two occasions, there have been some problems with traffic, it has actually had remarkably little impact on local residents - as long as those local residents pay some attention to the well publicised event notifications. I have found the organisers to be polite, kind, tolerant

and considerate and, whatever their motivation, that's the way we're all supposed to behave.

Some years ago, as one of the organisers of the village fete, I had



to manage traffic issues caused by excessive rainfall. One local resident felt the need to complain to "the parish council" which he took to mean my wife. His complaint was that for two hours on the day of the fete "I would not have been able to get my caravan out of my drive". He hadn't wanted to get his caravan out but, if he had wanted to, he wouldn't have been able."

Darren Meredith: *"I remember the doomsayers foretelling a catastrophe would overtake this part of Hampshire if the Jalsa was allowed to take place here. Colin Neville led from the front and I am delighted to see folks like you still standing up for good sense, hospitality and good manners. In my view a few hours of disruption is much better than the farm being sold to a developer."*

David Lowe: *"Many thanks to Adeel and Rafiq Hayat for the fruit. It's a kind gesture."*

Nicole Lowe: *"Many thanks for your kind ness and apology for the difficulties last weekend. It is very much appreciated."*

Darren Meredith: *"This is a very nice gesture. Thank you to you all but especially the two gentlemen who visited Bakers Corner. We are all very grateful. This is a very kind, neighbourly gesture."*

Marcus Kinge: *"This is the most amazing act of kindness, thank you so much. I can't wait to work with you in setting up a food bank in our community. Unfortunately there are resident's in Kingsley that you can never please what ever you wld do, I know this from previous experience of them, speak to you soon."*

Jill Ashton: *"Thank you so much for the wonderful basket of fruit. A kind gesture that is very much appreciated."*

Sean Williams: *"Very kind gesture from the Ahmadiyya Muslim community. As an apology for any disruption caused by the Jalsa Salana UK weekend!"*

Unexpected, generous gift. You didn't need to do this! We all knew the festival is on and you dealt with difficulties very quickly and efficiently. Many thanks."

Liza Thurgood: *"What a lovely gesture from a lovely community."*

Hayley Simpkin: *"Ahmadiyya Muslin Community ever so grateful for our fruit basket, such a kind gesture and the 2 lads delivering very polite and respectful."*

Samantha Tytherleigh: *"You are so lovely and kind! We are lucky to have you supporting our community - thank you again."*

ORIGINS OF WESTERN CULTURE

PART II

By Dr Mohammed Iqbal - Producer and Host of Living History - Voice of Islam Radio

If the Greek contribution to civilization through their great thinkers was mental and spiritual, that of Rome was structural and practical; its essence was the empire itself. The visible relics of Roman technical accomplishment were diffused over an area running from the Black Sea to Hadrian's Wall in the north and the Atlas Mountains in the south. The capital of course contained some of the most spectacular.

The Roman Empire, like Alexander the Great's Empire, was acquired by the absorption of older empires (Greek and Egyptian) and later farming societies (the Gauls, the Britons, the Germans). Military power was the ultimate basis of Roman Empire, but this was inseparably linked to administrative and political skill. Cicero, who campaigned for Consul (chief magistrate) in 63 BC knew much about the empire and like many politicians of this day and age knew how to secure votes:

"The whole system of credit and finance which is carried on here at home is inextricably bound up with the revenues of the Asiatic provinces. If these revenues are destroyed, our system of credit will crash...Prosecute with all your energies the war against Mithridates, by which the glory of the Roman name, the safety of our allies, our most valuable revenues, and the fortunes of innumerable citizens will be effectively preserved". (Durrant W-The Story of Civilization. Caesar and Christ p140 NY 1944).

Empire builders have their interests at heart, and a hundred years later things were not seen much differently, as shown by the accounts of Tacitus, who wrote a history of the 1st century AD. *"Britain yields gold, silver and other metals, to make it worth conquering"* (Tacitus on Britain and Germany Penguin Books p63 1954). When Claudius, in 43 AD began the conquest of Britain, the Romans may well have seen themselves as a "civilising" influence on the Britons, but the Britons saw things very differently (see quote start of section- Tacitus p79-80 Quoted in Cameron p198).

Whilst prolonged warfare reinforced the day-to-day power and the moral authority of the Senate, the expansion of territory led to serious problems at home. Julius Caesar, a man from an aristocratic family, who had been elected as consul in 59BC, had been watching the politics of Rome. Having seen the rise of gangsterism, corruption and murder disfiguring public life and discrediting the senate, Caesar took a step, which was to mark the end of the republic. Caesar, having accumulated enormous wealth and a very loyal army decided to march on Rome in 49BC. The Senate sent for Pompey, the other great army commander, in the East, to defend Rome. Pompey was defeated in 48 BC and the senate named Caesar dictator for a year; then in 46 BC for the decade; then in 44 BC dictator for life; and so the deified Caesar was born. However, before he could do much more on the 15th March 44 BC, he appeared in the senate and was assassinated-but Caesar's presence and godhead remained.

By the time Caesar died the Roman Empire was more or less in place, and after years of wracking civil wars, was taken over by Caesar's great nephew and adopted son, Octavian, who in 27 BC received the honorific title of "Augustus" (The Illustrious). Rome was now really a monarchy and this was demonstrated by the succession of five members of the same family. Augustus embodied Rome's sense of her historical destiny, and he had much personal integrity

and authority, being celebrated by the poet Horace as the *"guardian of the ancient virtues"*. Augustus bequeathed to the state a capable successor, his stepson, Tiberius, a conscientious ruler who rejected deification with the words: "I am mortal and have mortal obligations to fulfill. I shall be content if it is thought that I have discharged the duties of a prince". Sadly the Emperors who followed him left a shameful legacy. The successor to Tiberius, Gaius Julius Caesar Germanicus, nicknamed Caligula, was tyrannical, his preferred entertainment's were public executions and torture. He exhibited his wife as nakedly as himself in front of his friends and wanted to marry his sister. He seduced senator's wives and debauched boys from the leading families. He was hated by the senate and the elite Praetorian Guards (defenders of the Capital), who eventually killed him, and proclaimed his uncle Claudius as emperor.

Confused and unstable, Claudius proved incompetent to rule the empire. His third wife plotted to have him murdered and replace him as emperor with her husband. Her audacity cost her her life and Claudius married his niece Agrippina, who after five years murdered him and, with the consent of the Guard, proclaimed Nero, her son by a former marriage, as emperor. Nero, after a promising start, resorted to despotism, poisoning Germanicus, the son of Claudius, and ordered the murder of his teacher and the greatest teacher of the time, Seneca and his own mother. Nero's suicide marked the end of monarchy and in 96 AD the Senate elected as emperor one of its own members. Fortunately for the empire, during all this turmoil the empire was never seriously threatened and in fact continued to expand.

Whereas peace and order could be maintained in the outer provinces by armed force, the loyalty of the people of Rome had to be continually maintained through games and spectacles. The theatre, which in Greece could still meet the highest demands of the human spirit, degenerated in imperial Rome into cheap amusement. True drama was scarcely performed. In its place came superficial comedies, pantomimes, circuses, charioteers and gladiators.

The life style of many Romans, especially the wealthy ones was quite often modelled on the extravagance of its emperors. Although the laws of Augustus penalised extramarital sex, his successors preferred freedom of choice, if not outright rejection of this. Free love became so generally accepted that people did not bother to conceal their affairs, and homosexuality became very acceptable.

Because of the pluralism of the new empire, and because of the abatement of civic concern in the states which it had absorbed, religion over time became more individualised and was seen more as a matter of choice. *"The imperial ideology, it is true, required sacrifice to the emperor; as a means of expressing loyalty. But within that limit there was a remarkable flux of beliefs and practices"*, writes Professor Smart (WR p235). The element in the new cosmopolitanism which was most obvious was the Greek, for the Romans themselves made much of their inheritance from the Greeks, though it was the Greeks of the Hellenistic era with whom they were most at home. The Greeks even before the Roman conquest had influenced Roman society and there was tendency to identify Greek and Roman gods freely -Jupiter and Zeus, Venus and Aphrodite, Juno and Hera, and so on. Moreover, all educated Romans were bilingual, where Roman senators sent their sons to Greek universities; Roman tourists filled

excursion boats to Athens; Roman poets imitated Greek poets (Cam p206). Only in two practical fields were the Romans to be great creators, law and engineering.

It was the Roman boast that their new subjects all benefited from the extension to them of the *Pax Romana*, the imperial peace which removed the threats of barbarian incursion or international strife. Within the frontiers there was, indeed, order and peace as never before. However, this did not reduce the violence with which many subject peoples resisted Roman rule, and the bloodshed this cost.

Out of all the peoples in the Roman Empire, one group which proved to be the most difficult to control and integrate into the empire were the Semitic people, the Jews. The Romans having arrived in Judea (Palestine) in 63BC, under Pompey, had to wait till AD135, to bring the troublesome Jewish community under its full control. The Jews, inheritors and guardians of an ancient belief in a single, all-powerful God, were dispersed to many lands. This cultural encounter was to change both the conqueror and the conquered in a way that was to transform not only Palestine but a very large section of humanity. From the encounter of the Roman and Palestinian cultures emerged a new faith- that of Christianity.

The nationalistic and tribal character of the Jewish religion was deeply rooted in the Israelites, and enhanced by a series of national disasters. The Israelites claimed descent from the patriarch Abraham who probably lived around 2000 BC in Mesopotamia and migrated to Palestine. Driven by famine from their homeland, many of the Israelites migrated to Egypt some time in the seventeenth century BC, where they became enslaved by the Pharaohs. Early in the thirteenth century BC however, they freed themselves under the leadership of the prophet Moses and fled from Egypt. During their subsequent wanderings in the desert separating Egypt and Palestine, the Jews originated their unique religious code. On Mount Sinai, God revealed the Ten Commandments to Moses. These teachings were shared in time by the wanderers with other Hebrew tribes, who had not been in Egypt, thus forming a confederation, the Twelve Tribes of Israel.

Sometimes around the twelfth century BC, the Israelites, by then a nation sworn to follow the Law of Moses and fiercely devoted to the worship of only one God, migrated into Palestine and slowly gained control of the hill country that rose on both sides of the Jordan River. They became a powerful kingdom by the year 1,000 BC under the warrior King David and his son Solomon-but the Israelites power did not last long.

In 722 BC Israel, the northern kingdom fell to the Assyrians, who deported most of its inhabitants. In 606 BC the Babylonians captured Nineveh and destroyed the Assyrian Empire. The southern kingdom of Judah was conquered by the Babylonian King Nebuchadnezzar who took Jerusalem in 586 BC, burnt the Temple and led large numbers of Jews into captivity in Babylon. The exiles heard prophets like Ezekiel promise a renewed covenant; Judah had been punished for her sins by exile and the Temple's destruction, now God would turn His face again to her, she would return again to Jerusalem, delivered out of Babylon as Israel had been delivered out of Ur, out of Egypt. The Temple would be rebuilt.

Hoping to find the reason for God's dissatisfaction the Israelites in captivity began to study more closely the laws and rituals that formed the basis of their religion and to write about them. They gathered together their tales of the creation of the world and the subsequent history of His Chosen People, the Israelites (see p4 Adams Paradise). For the Jews history was a meaningful story, providentially ordained, a cosmic drama of the unfolding design of the One, Omnipotent God for His Chosen People.



Constantine



St Augustine

Some fifty years after their defeat of the Jews, the Babylonians were in turn conquered by the Persians under Cyrus the Great, and the exiled Israelites were released from captivity. Many of them returned to their homeland and about 538 BC began rebuilding the Temple in Jerusalem. However, not all of them returned to their homeland and from this period too, stems the dispersion of the Jews. The new Persian masters of Palestine allowed the Jews a good deal of religious freedom, but the Greeks, who arrived in the fourth century, were not so generous. Although the Jewish people were spread widely those in Palestine managed to rid their land of foreigners and re-establish, from 142 BC to 63 BC, an independent theocratic state. At that time no Jew could have envisaged that with the imposition of Roman rule by Pompey would mean the disappearance of the last independent Jewish state for nearly two thousand years.

The Jews regarded the Romans as just another invading foreign power, who had to be resisted, just as in the past, and they found it intolerable that Roman law should take precedence over the laws of the Torah. Most of the Jews refused to cooperate with the Romans. They were determined to maintain their own identity and not be swallowed up in the vast expanding imperial power of Rome. *"Many Jews refused to handle Roman coins because they had pictures of the emperor on them-an emperor who, to the scandal of the Jews, was worshiped as a god"*, comments Norman Kotker in the book *The Holy Land -in the time of Jesus*.

In 37 BC the Senate appointed Herod, a Hellenised Jew, as King of Judea. Herod was a terrible tyrant who was despised by most of the Jews and who was seen as a puppet of the Romans. He died in 4 BC, he had served his Roman masters well by keeping a very uneasy peace. It is believed that near his death he ordered the legendary Massacre of the Innocents. The story goes that around this time many of the Jews were expecting the long awaited Messiah (The Anointed One of the House of David), who would come to restore the kingdom of Israel, and being worried by this Herod ordered the murder of all male infants in Bethlehem; he wanted no rival.

In Palestine something of a climax to the excitements of nearly two centuries was being reached. Roberts writes:

"Into this electric atmosphere Jesus was born in about 6 BC, into a world in which thousands of his countrymen awaited the coming of a Messiah, a leader who would lead them to military or symbolic victory and inaugurate the last and greatest days of Jerusalem" (p263)

Professor Ninian Smart adds:

"All this emerges in the Book of Daniel, replete with dazzling imagery. After many attacks on the people of Israel by foreign adversaries, God sends a great leader to lead them in defeating their foes and establishes an everlasting kingdom. The wicked are condemned to perish, and the good live on" (World Religions p238)

With political tensions being so high, Judea in AD 6, was placed

under direct rule of the Roman procurator. The Jewish opposition to Roman rule, at the time of Jesus, however, was divided. The greatest support was for the Pharisees, who were looked on as innovators because they introduced ideas like the resurrection of the body which scribal conservatives, the Sadducees, rejected. They scorned the Hellenization that was encouraged by Herod, but in general supported a policy of uneasy co-operation with foreigners in their land when it did not interfere with the practice of their religion (p40 Kotker). The Sadducees, were represented chiefly by the rich and the priests, and they were not interested, as were the Pharisees, in the interpretation of the Torah; rather they stressed ritual and a strict adherence to the letter of the law. They had the greatest political influence and made more efforts than the Pharisees for a peaceful coexistence with Rome.

The Zealots, although small in number attracted a great deal of attention as they believed in armed resistance to Roman rule, many of whom were massacred during various revolts. On the other hand the Hellenizers, believed in adopting a Greek life-style. The Essenes rejected both life styles and removed themselves from the rest of the nation and lived in separate communities-waiting for the Messiah.

The evidence for Jesus' life and his mission is contained in the records written down after his death in the Gospels, the assertions and traditions which the early Church based on the testimony of those who had actually known Jesus. Unfortunately, *"it is very hard to find corroborative evidence of the facts stated in the Gospels in other records"*, says Roberts, although the Dead Sea Scrolls have shed some interesting light, recording events from 200BC to the first century AD.

According to the Gospels Jesus was special as he was born to Mary without a biological father. Joseph, Mary's husband, is reported to have married her after the conception of Jesus (Matt.1:18-21). Around the age of thirteen, he was baptised in the Jordan River by John the Baptist, who was then heralding the coming of the Messiah. Early in his life, Jesus became a Jewish rabbi, but was opposed by both the Sadducees and the Pharisees for preaching his radical teachings. He preached a message resting on the conviction that a new age had come with his coming and that he had a special relationship with God, he was the awaited Messiah. He often referred to himself with the mysterious title "Son of Man", found in Daniel and elsewhere, but, also saw himself firmly embedded within the Jewish world. Jesus' teachings emphasised the gentler elements of the Mosaic teachings and condemned the rigid and often cruel application of the Law. His teaching of *"Render unto Caesar what is Caesar's and unto God what is God's"*, did not go down well with those who expected a Warrior King-the saviour who would drive out the foreigners.

Jesus' open criticism of the Jewish priests and his rapidly increasing popularity among the masses made an enemy of both the Jews and Romans. One major objection of the Jewish authorities to Jesus' claim as the Messiah was that the Messiah would come after the reappearance of Prophet Elijah who, according to Jewish scriptures, had ascended to heaven. Jesus' response to this objection was that the requirement of Elijah's return had been fulfilled in the person of John the Baptist and hence, his claim was valid (Matt.11:14). Despite Jesus' pronouncements *"Think not that I come to destroy the Law; I have not come to destroy but fulfil"* (Matt.5:17), the Jewish authorities, found Jesus guilty of blasphemy and falsehood, and recommended to Pontius Pilate, the Roman Governor, that he be crucified. Pilate believed in Jesus' innocence but, at the demand of the Jewish people and the priests, sentenced him to be crucified. The inscription on the cross on which he was nailed said "Jesus of Nazareth, King of the Jews". This was probably in AD 33, though AD 29 and AD 30 have also been put forward as dates.

The life of Jesus after the event of the crucifixion continues to be shrouded in mystery, with different interpretations by Jews, Christians and Muslims. Many modern scholars and some Bishops (Richard Jenkins-being the most vocal), have questioned some of the traditional Christian views on this subject. The fact is that the Gospel narratives are confused and contradictory on the events concerning and following Jesus' "resurrection".

The foundations of Christianity rest on the interpretation of the events surrounding Jesus' crucifixion. The Christians affirm that though Jesus had died on the cross, he rose from the dead on the third day, met his disciples on certain occasions and was then received into heaven. The Jews on the other hand claimed that they had compassed the death of Jesus on the cross and, therefore, he had become accursed in accordance with the pronouncement contained in Deut.21:23-thus rejecting him as a prophet. They believed that the "immortality" and divine nature of Jesus was an incorporation of Greek teachings which had been in existence in that culture for centuries, and which could not be accommodated by the Jewish religion. Therefore Christianity was seen as a "Jewish heresy"-an insignificant bunch of misguided followers of the so-called Messiah.

Although all religious communities change with time, the changes which occurred in Christianity after Jesus' crucifixion radically altered the shape of Jesus' teachings-and this was largely due to the efforts and visions of one man Paul of Tarsus, a Pharisee rabbi, who accepted Christianity after the crucifixion. Judaism had never sought to convert outsiders, nor could it even in its reformed condition, so long as circumcision and ritual food restrictions were enforced. Christianity, indeed, may have remained a sect of unorthodox Jews, had not Paul removed these obstacles for gentiles and made Christianity universally acceptable. Paul strove to reconcile the essentially Jewish ideas at the heart of Jesus' teaching with the conceptual world of the Greek language. In the process Jesus became more than a human deliverer who had overcome death, and was God Himself -and this was to shatter the mould of Jewish thought within which the faith had been born. This new offshoot of Jewish religion, full of enthusiasm and a certain degree of secrecy, had the appearance of a new mystery religion. Paul travelled widely in the eastern Mediterranean, spreading his teachings, and after being rescued by the Romans from the Jews in Jerusalem, in AD59, and ended up in Rome the following year. From that time he is lost to history

Meanwhile in AD66, the Jews rose in revolt against the Romans, and in AD70 the Roman army descended in full force, the Temple at Jerusalem was destroyed again and Palestine obliterated as a Jewish state. Between 600,000 and 1 million Jews were killed; 97,000 were sold into slavery; another million were dispersed-mostly around the Mediterranean area (Cameron p265). After the first century AD Judaism and Christianity face each other as two distinct and antagonistic religions.

The dispersal of Jews in the different parts of the Empire and the relative peaceful teaching of Christianity was appealing to many. To the hellenized citizens of the Empire, however, it would still not do that Christ should be the son of the God of the Jews. This prickly subject was addressed by Marcion, the teacher of Gnosticism, a movement with Jewish connections, which arose at the same time as Christianity, in a novel way. Gnosticism got round this problem by claiming that Yahweh, the God of the Old Testament was really a minor deity, having fallen out with the supreme godhead and thereafter became evil. At last the son of the supreme god came to live among men in the guise of a mortal, in order to upturn the false teaching of the Old Testament. These views along with a dose of Plato made Gnosticism quite attractive, and in turn made the teachings of Christianity more acceptable to the Romans.

The formation of the Christian Bible in the second and third centuries AD was one of the signs that the religion was crystallising into that fully fledged form which we know as Christianity. Armed with the zeal of the new Jewish/ Palestinian faith and the Greek intellectualism, Christianity started spreading rapidly in the Empire. As the number and influence of the Greco-Roman Christians increased, the fundamental beliefs and practices of this new faith started to undergo significant changes. The concept of God changed from the personal, loving God of the Israelites to an impersonal, supreme deity, palatable to the Greek philosophical rationalism. Immortality and reincarnation were well known themes from the works of Plato and other philosophers in the Empire and the mysterious elements of Christianity were attractive. As the Greeks and Romans were used to believing in many gods and deities, they had no intellectual hurdle in transforming a prophet into God.

It was Christianity's good fortune that the Roman Emperor, Constantine I (274-337 AD) accepted this "Jewish heresy" and made it the state religion. Although Constantine did not formally declare himself a Christian till 324 AD, even earlier he was greatly influenced by Christianity. According to a biography of Constantine, before the Battle of the Milvian Bridge on the 28 October 312 AD against his co-emperor, Maxentius, he saw a vision of a shining cross standing in the sky above the sun and bearing the inscription: *"In this sign shalt thou conquer"*. The emperor immediately had a battle standard prepared carrying the monogram of Christ. Victory duly followed, Maxentius being killed in the battle. Rome awarded the title of "Augustus" to the victor, and Constantine now pressed towards official recognition of Christianity. *The Edict of Tolerance* promulgated in Milan in 313 AD guaranteed Christianity equality with the other redemption religions of the time and with the official cult. Constantine in 325 AD called the *Council of Nicaea* in order to more clearly define the Christian faith, and the essential tenets of the faith were laid down-The Father, The Son and The Holy Spirit found their place in the Trinity.

Constantine's work of uniting Christianity to the Empire awaited the crowning act: the elevation of Christianity to state religion. The pagan priestly title of *pontifex maximus* was abandoned by the Emperor Gratian (died 383 AD), and in 391 AD the Emperor Theodosius I banned pagan sacrifices and Christianity was now established de facto as the state church.

The rise of Christianity in the Empire was not without major sacrifices on the part of its followers. Initially the authorities were very tolerant as long as no disrespect or disobedience to the empire was shown. The Romans had even rescued St. Paul from the clutches of the Jews in Palestine in AD 59, and whose appeal to the Emperor in Rome was met with success. The Christians, however, became the most visible group who rejected the Roman official gods and refused to acknowledge the deification of a man, which led to strained relations.

The first major clash between the state and the Christian faithful came as early as AD 64 when Nero tried to saddle them with responsibility for the fire of Rome. It is believed that St Paul and St Peter may have perished in this time. There were periods of atrocity

under the Emperor Domitian but it was not until the opening of the third century that the state inaugurated an official persecution. In AD 202 conversion to Christianity was forbidden under penalty of law. The *clatechists* (instructors in doctrine) were the prime target of the persecution. The aim was to destroy the religion by eliminating the clergy. From 303, an edict of Diocletian inaugurated the systemic destruction of churches and burning of Christian texts. Christians denounced to the authorities had to abjure and make sacrifice, while the Christian community was held responsible for every misfortune. According to the official propaganda, the state was suffering the anger of the gods for the neglect of their worship (Ziehr P150)

The intellectual drive of the early Fathers of the Church and the inherent social appeal of Christianity made it possible for it to utilise the huge possibilities of diffusion and expansion inherent in the structure of the classical and later Roman world. Its teachers could move freely and talk and write to one another in Greek. There was a longing perhaps for a new religious experience, and that the classical world was running out of vigour. Roberts states:

"...early Christianity has to be seen always in the context of thriving competitors. To be born in a religious age was a threat as well as an advantage. How successfully Christianity survived the threat and seized its opportunity was only to be seen in the crisis of the third century, when the classical world all but collapsed and survived only by colossal, and in the end mortal, concession" (P271)

Christians had insisted on the underlying goodness of the world despite the Fall of the primordial human beings, Adam and Eve. Whilst respecting Greek philosophy, they resisted the seductions of the Greco-Roman paganism: they drew a line between Jewish or Christian stories and pagan ones. To Christians the latter were just stories, while Christian narratives, were based on real facts and were historical. Christians debated many of the issues concerning the relation between their faith and the glittering culture in which they had found themselves in. *"What has Athens to do with Jerusalem"*, exclaimed Tertullian, being one of the most rigorous thinkers in drawing a line between the two cultures. Yet ultimately it was the synthesisers who won out.

Had Christianity not got the backing of Constantine the Great then the course of world history would have been very different indeed. His inauguration of Constantinople, the new capital designated *Nova Roma* (New Rome) in AD 330 also marked the first step towards the division of the Roman Empire. Theodosius completed this task on his death in 395 AD with his son Honorius receiving the western half and his elder son Arcadius the eastern, the Byzantium empire. The two halves of empire began to move apart not only in political but also in cultural terms.

The decision to divide the Empire and having two capitals, one in Constantinople and the other in Rome, reinforced the cultural division within Christianity, and led to differing political fates of the two parts. The East was stabilised round the Byzantine monarchy, and it was not till the coming of the Muslims in the seventh century that it really lost great tracts of territory.

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Medical Matters – Blood pressure and its importance

By Dr Yaseen Sumyaan Ahmad working in Urology & General Surgery at Scunthorpe General Hospital

Blood pressure is the force of blood pushing against the walls of your arteries. It is measured in two numbers: systolic blood pressure (the pressure when your heart beats) and diastolic blood pressure (the pressure when your heart rests).

Normal blood pressure is considered to be below 120/80 mmHg.

High blood pressure (hypertension) is a condition in which the blood pressure is consistently above 140/90 mmHg.

Low blood pressure (hypotension) is a condition in which the blood pressure is consistently below 90/60 mmHg.

Blood pressure is affected by a number of factors, including:

- Blood pressure tends to increase with age.
- Genetics: Some people are more likely to develop high blood pressure than others.
- Being overweight or obese is a major risk factor for high blood pressure.
- Race: For example, African Americans are more likely to develop high blood pressure than Caucasians.
- Smoking can damage the lining of the arteries, which can lead to high blood pressure.
- Alcohol consumption can raise blood pressure.
- Some medications, such as steroids, can raise blood pressure.
- Certain medical conditions, such as kidney disease and diabetes, can increase the risk of high blood pressure.

High blood pressure is a major risk factor for heart disease, stroke, and other health problems.

There are a number of things you can do to control your blood pressure, including:



- Losing weight: If you are overweight or obese, losing even a small amount of weight can help lower your blood pressure.
- Eating a healthy diet: A healthy diet includes plenty of fruits, vegetables, and whole grains. It also limits processed foods, sugary drinks, and saturated and trans fats.
- Getting regular exercise: Regular exercise can help lower blood pressure. Aim for at least 30 minutes of moderate intensity exercise most days of the week.
- For those who drink, limit alcohol consumption:
- Quitting smoking: Smoking can damage the lining of the arteries, which can lead to high blood pressure. Quitting smoking is one of the best things you can do for your health.
- Managing stress: Stress can raise blood pressure. Find healthy ways to manage stress, such as exercise, yoga, or meditation.
- Taking medication: If lifestyle changes are not enough to control your blood pressure, your GP may prescribe medication.

If you have high blood pressure, it is important to see your GP regularly to monitor your blood pressure and make sure that your treatment is working.

Here are some additional tips for managing blood pressure:

- Keep a record of your blood pressure. This will help you track your progress and see how your treatment is working.
- Know your risk factors for high blood pressure. This will help you make lifestyle changes that can help lower your risk.
- Ask your GP about the best way to manage your blood pressure. There are many different treatment options available, and your GP can help you find the one that is right for you.

By following these tips, you can help control your blood pressure and reduce your risk of heart disease, stroke, and other health problems.

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Hazrat Khalifatul Masih V^(aba) has said that along with Durood Sharif [salutations upon the Holy Prophet^(sa)] and Istighfar [seeking forgiveness], the following prayers should be recited:

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ
رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ
(آل عمران: ٩)

“Our Lord, let not our hearts become perverse after Thou hast guided us; and bestow on us mercy from Thyself; surely, Thou alone art the Bestower.”

رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا
وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ
(آل عمران: ١٣٨)

“Our Lord, forgive us our errors and our excesses in our conduct, and make firm our steps and help us against the disbelieving people.”

Friday Sermon 31st December 2021

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